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CAHENSLYISM: THE FIRST STAGE, 1883-1891*

THE coming-of-age of the Catholic Church in the United States was marked by internal difficulties characteristic of that stage in human development in which the uncertainties of adolescence are put aside and the more responsible and independent attitudes of manhood are assumed. The transition period covered a span of approximately twenty-eight years, beginning around 1880, and concluding in 1908. Such dates are, of course, arbitrary and approximate only. The terminal point of the period is more clearly marked than is its beginning. It was in 1908 that the Congregation of the Propaganda officially put an end to the missionary status of the Church in this country.

The twenty-five years immediately preceding that date constituted without doubt the most significant quarter-century thus far in the life of the organized Church in the United States. No truly adequate history of this period has yet been written, nor is it perhaps possible to do that job at this comparatively early date. Some preliminary work has been completed by investigators who have discussed in considerable detail individual phases of the multiple inter-related problems of the period. This paper can pretend to do no more than add another stone to the pile of building materials from which a well-constructed, true, and comprehensive history of the Church for these years may be written.

If any one descriptive term may be applied to the fermentations of this period it is "Americanism." But, as has been recently pointed

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out,[1] by Thomas T. McAvoy of the University of Notre Dame, "Americanism" possessed a number of different aspects which are frequently confused one with the other. As a generic term, therefore, "Americanism" is wanting in certain important respects. Be that as it may, one thing is certain. No single individual problem that confronted the Church in the United States during these years was totally unrelated to its companion problems. There were essentially three main branches to the one great problem of "Americanism." There were the doctrinal question, the political question, and the administrative question—and these three were in essence one.

The doctrinal problem came to a head in Europe, where a sharp controversy over the alleged heretical character of certain American teachings in matters of faith called finally for the definitive intervention of the Holy Father.[2] The political problem centered in the United States upon the relationship of State and Church, particularly with reference to the school question. There were significant matters of faith and administration, as well as of politics, involved in the school question and its settlement.[3] The third phase of the problem, the administrative question, was never far removed from other aspects of Church life at this period.. In a very real sense, there is a certain degree of inaccuracy implicit in treating it as a phenomenon of Church life separate and distinct from the doctrinal and political discussions which accompanied it. A still more risky business is the segregation for special attention of one minor phase of the larger administrative problem. For purposes of brevity and close analysis, however, that risk must be taken.

The purpose of this paper is to look more closely into the background and early development of the demand for a greater degree of ecclesiastical autonomy by foreign language groups within the American Church. This was the movement that became known eventually as "Cahenslyism." There were those in the Church who saw "Ca-

[1] "Americanism and Frontier Catholicism," *Review of Politics*, V (July, 1943), 275-301; "Americanism, Fact and Fiction," *Catholic Historical Review*, XXXI (July, 1945), 133-153.

[2] For bibliographical items on this phase of the subject, cf. McAvoy, *op. cit.*

[3] The most adequate survey of the school question published to date is Daniel F. Reilly's *The School Controversy (1891-1893)* (Washington, 1943).

henslyism" as a definite conspiracy to make of the American Church another cog in the machine of Prussian political Pan-Germanism. Others considered it a well-meant but impolitic attempt to strengthen the Catholic faith of the thousands of central European immigrants coming to these shores. The proponents of the demand for autonomy professed nothing more than a deep concern for the spiritual welfare of the foreign language groups in this country, and defended their demands as being necessitated by the administrative weaknesses of Church organization in the United States. There were other shades of opinion on the subject held in various quarters.

It is not possible at the present time to pass authoritative judgment upon any one of these claims. The future historian, for whom this present "footnote" is intended, may have at his disposal the facts necessary to arrive at such a judgment. All that can be done at this juncture is to echo the statement of Father McAvoy which appeared in his discussion of "Americanism" in the last volume of this REVIEW: "Nothing can be gained today by taking one side or the other of the controversy, and the critical searcher for truth will be content to uncover the facts of the case and let the honor or guilt fall where it may."[4]

Peter Paul Cahensly (1838-1923), whose name figured so prominently in American ecclesiastical politics during 1891 and 1892, was a German Catholic merchant, a resident of Limburg am Lahn. Between 1862 and 1868, while employed in his father's exporting business at Le Havre, the great port of departure for emigrants to the New World, he was struck by the lack of provision for the spiritual welfare of Catholic emigrants. A later result of this experience was the establishment of the St. Raphaelsverein zum Schutze katholischer deutscher Auswanderer, which he served as general secretary from 1883 to 1900, and as president from 1900 until his death. Cahensly was also a member of the Prussian Diet from 1888 until the outbreak of the first World War, and of the German Reichstag between 1898 and 1903.[5] These latter facts possess a sinister significance for those who view "Cahenslyism" as a German political conspiracy.

German Catholics in the United States, like Germans of other re-

[4] *Op. cit.*, XXI (July, 1945), 134.
[5] Cf. *Wer Ist's?* (Leipzig, 1908), p. 199.

ligious beliefs, demonstrated at an early date a certain tenaciousness of their traditional culture patterns. From time to time their hesitancy in adopting American ways of life led to ecclesiastical difficulties.[6] It is impossible here to detail the earlier experiences of the American Church in this regard. For present purposes the date 1883 may be taken as the point of departure for an intensified campaign on the part of German-American Catholics to achieve a greater degree of autonomy in affairs ecclesiastical.

The first proper name which appears in a chronological study of the problem is that of Cahensly himself, even though it was considerably later that he emerged as the presiding spirit of the movement that came to bear his name. Cahensly landed in New York on August 17, 1883, as official representative of the German St. Raphael's Society. He visited the principal centers of German settlement in this country, conferring with members of the clergy on the problems of Catholics newly-arrived from the Fatherland. During a stay of "more than a month," he recorded visits to Evansville, Indiana, St. Louis, Arkansas, Kansas, Minnesota, Milwaukee, Cincinnati, Baltimore, and Philadelphia. In New York he visited Archbishop Corrigan and recommended to his care the newly-established American branch of the St. Raphael's Society.[7]

Neither the tenor of Cahensly's conversations nor the character of his recommendations appears in available records. Whether the first public move in the demand for greater ecclesiastical autonomy for German-American Catholics came as a result of Cahensly's visits, or whether the juxtaposition of dates was purely coincidental, this author cannot state. Certain it is that less than two months after Cahensly's departure from St. Louis there appeared in the *Pastoral-Blatt,* German-Catholic newspaper of that city, an article on "Clerical Know-Nothingism" in the American Church. In St. Louis there was a

[6] Cf. Reilly, *School Controversy,* pp. 57-58.

[7] Peter Paul Cahensly, *Der St. Raphaelsverein zum Schutze katholischer deutscher Auswanderer. Sein Werden, Wirken und Kämpfen während des 30. jährigen Bestehens erzählt von dessen derzeitigen Präsidenten* (Freiburg im Breisgau, 1900) [*Caritaš-Schriften,* Heft 5], pp. 27-29. Cf. also a number of letters from Cahensly to Corrigan, in New York Archdiocesan Archives, E—c. These archives will be noted hereafter as NYAA.

large number of German churches which were under the ecclesiastical jurisdiction of English-speaking parishes. They were, in effect, German chapels lacking canonical autonomy. The article in the *Pastoral-Blatt* condemned this nationalistic discrimination and urged the granting of independence to the German churches. The demand met a receptive audience in the large number of German priests in the archdiocese, led by the vicar general for German, Bohemian, and Polish Catholics, the Reverend Henry Muehlsiepen.[8]

John Gilmary Shea, that learned student of American Catholicism, was quick to recognize some of the implications behind the general movement for German national self-expression which was making itself felt in a number of ways. The undue fostering of national feelings is a great mistake, he held, for it breeds animosity. The rising generation will be American, and if it comes to consider religion a matter of nationality, it will lose its religion along with its nationality. Shea believed that this was happening as he wrote, toward the end of 1883. It is "a canker eating away the life of the Church in the United States."[9]

What was presumably the first attempt to bring the German problem to the attention of the Holy See is said to have taken place in 1884. The Reverend John Conway is authority for the statement that in that year eighty-two German-American priests submitted a petition to Rome asking for a "redress of grievances," particularly in St. Louis.[10] They were entirely unsuccessful. The difficulty here is that Conway, who is the sole authority for this statement, was not a disinterested witness, since he was the editor of the *Northwestern Chronicle* of St. Paul, and stood in violent opposition to "Cahenslyism."

[8] John Rothensteiner, *History of the Archdiocese of St. Louis in Its Various Stages of Development from A.D. 1673 to A.D. 1928* (St. Louis, 1928), II, 562-564. Cf. also Frederick J. Zwierlein, *The Life and Letters of Bishop McQuaid* (Rochester, 1927), III, 44-45. This article, and two other pertinent writings, were separately published by their authors, Fathers William Faerber and Innocent Wapelhorst, under the title *The Future of Foreign-born Catholics . . .* (St. Louis, 1884).

[9] "Converts—Their Influence and Work in this Country," *American Catholic Quarterly Review*, VIII (July, 1883), 525.

[10] "'Cahenslyism' versus Americanism," *Review of Reviews*, VI (August, 1892), 43.

There is little doubt, of course, that adequate archival investigation would uncover the truth of the matter. Were such a petition actually delivered, it is quite possible that Father Conway should know of it because of his close association with Archbishop John Ireland of St. Paul—the determined foe of all movements that seemed to him to hinder in any way the "Americanization" of the Church.

Such a petition might also explain more adequately the reason for a memorial on the German question which Bishops Richard Gilmour of Cleveland and John Moore of St. Augustine submitted to Propaganda on October 2, 1885. Egoism was a characteristic of German-Americans, they claimed. Particularly did this egoism become apparent when Germans were required to attend the same church with peoples of other nationalities. It promised a conflict between German and Irish Catholics, with a consequent scandal to religion and harm to souls. In conclusion, the memorial set forth the belief that the German-Americans were responsible for establishing, if not an organized movement, at least a mutual understanding directed at promoting the spirit of nationalism and at Germanizing the Church in the United States.[11]

On one count at least, Gilmour and Moore were correct. The German question in the United States was formally presented to the Holy See in the guise of a German-Irish conflict. One year later, in the month of November, 1886, the Reverend P. M. Abbelen, later Vicar-General of the Archdiocese of Milwaukee, with the approval of his ordinary, Archbishop Heiss, submitted to Propaganda a long statement which purported to lay bare the unjust restrictions imposed upon the German Catholic minority in the United States by the Irish Catholic majority. In conclusion the memorial petitioned the Holy See to do a number of things to reform Church administration in the United States. German churches, and those of all other nationalities

> shall be placed on an equal footing with the English (Irish) and shall be entirely independent of them. . . . All immigrants from Europe to be assigned to the church of their own language. . . . Let bishops and priests be admonished . . . not . . . to seek to suppress and root out the

[11] *Memoriale sulla questione dei Tedeschi nella Chiesa di America* (*Denkschrift über die deutsche Frage in der Kirche Amerikas*) (N.p., 1885). The Italian and German texts appear on facing pages.

> language, the manners, the customs, the usages and the devotional practices of the Germans. . . . Let bishops who are ignorant of the German language, and who govern mixed dioceses, be obliged besides an Irish vicar-general, to nominate also a German.

Abbelen's petition undoubtedly contained a number of justified complaints, but it erred on one serious point. The identification of "Irish" with American called forth a searing blast of criticism from two members of the American hierarchy who happened to be in Rome at the time the petition was presented. Bishops John Ireland of St. Paul and John J. Keane of Richmond were negotiating with Propaganda concerning problems involved in the establishment of the Catholic University of America. Upon hearing of the German manoeuver they delivered, on December 6, 1886, a long memorial to Cardinal Simeoni, Prefect of Propaganda, in which they scored as untrue the claim that there existed any serious problem between German and Irish Catholics in the United States. "The only question that can be considered," they wrote, "is . . . the question between the English language, which is the language of the United States, and the German language, which emigrants from Germany have brought to the United States." They further asserted that the Abbelen petition was engineered in secrecy, without the knowledge of any but a few of the German-American members of the hierarchy. It was an understatement for Ireland and Keane to write: "When the knowledge of this secret movement shall have come to them, the Bishops of the United States will be exceedingly indignant." In another portion of the memorial they added: "We have evidence to prove that among certain German bishops and priests there is a conspiracy followed up by systematic plans and efforts incessantly made, to extend the German episcopate over the entire United States."[12]

[12] An extremely limited edition of the Abbelen memorial, together with the objections of Ireland, Keane, and other American prelates, was published in pamphlet form under the title *Relatio de quaestione Germanica in Statibus Foederatis a Rev. P. M. Abbelen, Sac. Milw. conscripta, a Rmo. et Illmo. M. Heiss, Archiep. Milwauk., approbata, et Sacrae Congr. de Propaganda Fide mense Novembri 1886, submissa. Sequuntur objectiones plurimorum Rvmorum Praesulum eidem S. Congr. propositae, e lingua Gallica in Anglicam translatae.* Copies of this rare item are almost non-existent. A complete reprinting of the pamphlet, with the addition of an English translation of the Abbe-

Members of the American hierarchy were, indeed, incensed when they learned by cable from Ireland and Keane of the action taken in Rome by Father Abbelen. The archbishops of Baltimore, Philadelphia, New York, and Boston met at Philadelphia on December 16, 1886, and instructed Archbishop Corrigan of New York to send off a refutation of the German statements "by the morrow's steamer."[13] Archbishop William H. Elder of Cincinnati, Bishop McQuaid of Rochester, Bishop Gilmour of Cleveland, and others cabled or wrote their opposition to Propaganda.[14] Bishop Gilmour's letter, dated December 26, 1886, was typical of their reaction. He wrote, in part:

> The efforts made to obtain special favors for the Germans appear to us as a very serious menace; their being made without the knowledge of the bishops . . . furnishes us with the proof that they dare not discuss openly in America their preposterous claims. . . . it is false to say they have been neglected. . . . Germans receive far more favors than their talents or their number warrant. . . . Certain German ecclesiastics, with narrow and egotistical views, are the instigators of all this turmoil; the German laity are far from nourishing such a fatuous spirit of nationalism as is found among their priests and prelates.[15]

Although the foes of German nationalism have claimed that Abbelen's position resulted in a severe rebuke for the petitioners,[16] the facts of the case indicate that certain of their demands were met.[17]

At this point the problem of ecclesiastical nationalism seemed comparatively clear-cut and simple. The desire of the German ecclesiastics for autonomy was envisioned as a threat to the administrative

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len memorial was included in the New York *Freeman's Journal and Catholic Register*, LIII (Dec. 24, 31, 1892). First public reference to the pamphlet was a summary of its contents printed in the *Catholic Review* of New York, XI., (July 11, 1891), 18, 31. The New York *Times* likewise printed a summary of it on December 12, 1892. A large portion of Ireland's and Keane's letter was printed in English translation in *The Independent* for January 14, 1897.

[13] Allen Sinclair Will, *The Life of Cardinal Gibbons* (New York, 1922), I, 521, quoting Cardinal Gibbons' diary.

[14] Zwierlein, *op. cit.*, III, 41-42; Reilly, *School Controversy*, pp. 61-62.

[15] *The Independent*, January 14, 1897. Bishop Gilmour was a Scotsman, and had been trained for the Presbyterian ministry.

[16] Cf. Conway, *op. cit.*, p. 43.

[17] Zwierlein, *op. cit.*, III, 42-45.

unity of the Church in the United States. As such, it was opposed in common by prelates who later differed sharply among themselves as this particular issue became less well-defined and intricately enmeshed with other aspects of ecclesiastical politics.

Neither was the German group lacking in unity. The petition to Rome seems to have encouraged common action. If they were rebuked, they showed little evidence of the fact. Propaganda was still receiving indignant letters from American prelates dealing with the Abbelen petition when the first conference of the Deutsch-Amerikanischer Priester-Verein was called to order in Chicago on February 16, 1887. The moving spirits of the organization were the St. Louis priests who had financed Abbelen's trip to Rome. Among the items discussed at this first meeting of German-American clerics were plans for establishing a national German-American Catholic Congress.[18] On the sixth of the following September such a national meeting took place in Chicago. Both conferences, although brief, were successful enough to encourage the organizers to make them yearly affairs, and to enlarge the scope of their operations.[19]

Such effective and open organization as this indicated to the opposite camp that the struggle for Americanization of the Church could not be fought behind closed doors. The first of a long series of polemical pamphlets and articles attacked the Germans as a stubborn foreign group which refused to accept American customs, and threatened to bring another wave of prejudice upon the Church in the United States. The Reverend John Gmeiner, a priest of Archbishop Ireland's diocese, was its author. With considerable heat, and a number of telling arguments, he endeavored to explode the claim that German Catholics were unfairly treated in the United States.[20]

Attacks of this sort were annoying, to be sure, but they seemed to intensify rather than to lessen the desire of the German-Americans for autonomy. The second annual conference of the Priester-Verein met

[18] *Bericht über die Verhandlungen der amerikanisch-deutschen Priester-Versammlung in Chicago am. 16. Februar 1887* (Chicago, 1887).

[19] *Verhandlungen der ersten allgemeinen amerikanisch-deutschen Katholiken-Versammlung in Chicago, Ill.* (Chicago, 1887).

[20] *The Church and the Various Nationalities in the United States. Are German Catholics Unfairly Treated?* (Milwaukee, 1887).

in January, 1888, and was followed in September by another national congress, held this time in Cincinnati. There the assembled German-American Catholics heard read to them a paper on the work of the St. Raphaelsverein, and a letter of encouragement from its German sponsor, Peter Paul Cahensly.[21] It might be well to note here that the proceedings of the various clerical and lay German-American conferences were reported *in toto* by practically all the German Catholic newspapers of the period, so that wide circulation was given to the ideas of unity expressed at these meetings.

The German answer to Gmeiner's pamphlet of 1887 was provided by the Reverend Anton H. Walburg of Cincinnati in 1889.[22] His approach to the problem of nationality seemed fairly mild and reasonable, although his arguments at times appeared to "cut two ways." "Nationalism in the Church has always proved disastrous," he wrote.[23]

The nationalism to which he referred was, of course, an American nationalism. The antidote to its development was untrammeled freedom for the various national groups in the maintenance of their own churches and schools. He bestowed some kind words on the Irish contribution to the American Church, but he saved his choicest encomiums for bestowal upon the Germans. Having outlined the great contribution of the German schools of Cincinnati to the faith, he asked rhetorically: "Can any Catholic say, Cut down this tree laden with the richest fruit and engraft on it the withered sprig of Americanism? Great God! and Mr. Shea calls this 'the canker eating away the life of the Church.' . . . Denationalization is demoralization. It degrades and debases human nature. A foreigner who loses his nationality is in danger of losing his faith and character."[24] Walburg's strictures on the American way of life were intemperate; his defense of German culture was warm and at the same time odd in view of the

[21] The full texts of these documents were printed in *Verhandlungen der zweiten allgemeinen deutsch-amerikanischen Katholiken-Versammlung zu Cincinnati, O. am 3. und 4. September 1888* (St. Louis, 1888).

[22] *The Question of Nationality in its Relations to the Catholic Church in the United States* (Cincinnati, 1889).

[23] *Ibid.*, p. 18.

[24] *Ibid.*, pp. 27, 45.

Kulturkampf from which German Catholics under Bismarck had suffered so much. "The cultivation and exercise of military genius," he wrote, "develops the moral and physical health of a nation, reinvigorates its manhood, and is favorable to greatness. So Germany today bears aloft the torch of learning, and stands foremost in the ranks of civilized nations."[25] Surprisingly mild was his conclusion when read at the end of his exposé of foreign contributions to America and the Church:

> No foreign nationality can permanently maintain itself in this country. . . . Immigrants will Americanize in spite of themselves. The American nationality will finally prevail. . . . However, the transition from one nationality to another, is always a dangerous process, and it will not do to hasten it and to force foreigners to Americanize.[26]

The work of German unity continued throughout 1889 and 1890. Opposition to it also built up. The annual conferences attracted an ever larger attendance, so that the two-day congress at Cleveland in September, 1889, was enlarged to a four-day conference at Pittsburgh in the same month of 1890. By the latter year the Priester-Verein had joined its meeting to that of the larger Congress.[27] One of the principal problems discussed at Pittsburgh was the school question, which had a special importance for the German language groups. At the time the storm center was Wisconsin, where a newly-adopted educational measure, the so-called Bennett Law, required the use of English in teaching standard elementary school subjects. The German parochial schools of that state, both Lutheran and Catholic, were directly affected by the law. It called forth a strong protest from the German members of the Wisconsin hierarchy, Archbishop Michael

[25] *Ibid.*, p. 37.

[26] *Ibid.*, p. 61.

[27] Proceedings of these meetings were published as follows:

Verhandlungen der dritten allgemeiner Versammlung der Katholiken deutscher Zunge der Vereinigten Staaten in Cleveland, Ohio (Cleveland, 1889).

Verhandlungen der dritten allgemeinen Versammlung der Katholiken deutscher Zunge der Vereinigten Staaten von Nord-Amerika in Pittsburg, Pa., am 22., 23., 24., und 25. September, 1890 (Pittsburg, 1890).

Bericht über der Verhandlungen der vierten general-Versammlung des deutsch-amerikanischen Priester-Vereins in Pittsburg, Pa. 23. bis 25. September 1890 . . . (Pittsburg, 1890).

Heiss of Milwaukee, Bishop Kilian C. Flasch of La Crosse, and Bishop Francis X. Katzer of Green Bay.[28] Public debate on the law became intense. According again to Father John Conway of St. Paul, who was no friendly critic of the Germans, this whole discussion was an outcome of the foreign movement, and part of the conspiracy to Germanize the Church. The real aim of the "conspirators," according to Conway, was to prevent the development of the English language in parochial schools. They dragged the Catholic Church into an ugly controversy over a law that had some objectionable features, but which did not warrant church interference.[29]

Whether or not Conway was correct, German-Americans generally were among the strongest supporters of the parochial schools, partly at least because in them they might exercise the privilege of teaching in the mother-tongue. Monsignor Joseph Schroeder, professor of dogmatic theology at the recently-founded Catholic University of America, spoke at Pittsburgh on "The Church and the Republic," and later, in the *Catholic World,* described the purposes and conduct of the congress.[30] His account of the congress and of the spirit which animated it does not accord with the veiled and open charges of conspiratorial activity.

The problem of national differences had, by the fall of 1890, become a keg of ecclesiastical gunpowder. Harsh words had been used privately by highly-placed prelates against their colleagues in the hierarchy. Priests had bandied implied insults in the public prints. Back of it all was not only the jurisdictional problem of how best to administer the American Church organization, but also the more important problem which deeply and sincerely concerned men of both "parties"—how best to serve the needs of the Catholic laity in order that losses to the faith should be as small as possible.

A train was being laid to this keg of gunpowder even as the German-Americans met in fraternal amity at Pittsburgh. It was a long

[28] Reilly, *School Controversy,* pp. 55-57. The texts of the law and of the bishops' protest are printed in Harry H. Heming, *The Catholic Church in Wisconsin* (Milwaukee, 1895-98), pp. 281-286.

[29] *Op. cit.,* p. 47.

[30] "The Catholic German Congress at Pittsburgh," LII (November, 1890), 263-272.

train, but nonetheless effective. Conway believed that it stretched from St. Louis to Europe, and back again—although he did not use the metaphor. Whether it was a deliberately-laid train, or was simply one of those careless accidents that bring on dire results, need not concern us here.

At Liège, Belgium, in September, 1890, a general European Catholic Congress was being held. During a session devoted to problems of the European emigrant to America, one Abbé Villeneuve of Canada quoted a set of figures. Proof that mathematics is dangerous was quickly forthcoming. The good abbé claimed that twenty-five million Catholics had entered the United States as immigrants, that the Catholic population of this country in 1890 was slightly over five million, and that the other twenty million Catholics "have turned Protestant or have become indifferent."[31]

This charge provided the excuse for consideration of the problem of losses to the faith among emigrants going to the United States at a conference held in Lucerne, Switzerland, on December 9-10, 1890. That meeting brought together the representatives of the various national branches of the European St. Raphael's Society. The result of their deliberations was a direct appeal to Rome for an amelioration of those conditions in Church administration in the United States which they considered responsible for the tremendous loss of faith by immigrants to this country. The Marchese Battista G. Volpe-Landi, president of the Italian St. Raphael's Society, and Peter Paul Cahensly, secretary-general of the German central office of the Society, were instructed to submit to the Pope the representations of the conference. The so-called "Lucerne Memorial," destined to be the spark which eventually detonated the ecclesiastical powder-keg in the United States, was the outcome of these appointments. The memorial was drawn up, dated "February, 1891," and taken to Rome by the two appointed delegates of the conference. Cahensly and Volpe-Landi were delayed somewhat in receiving an audience with

[31] Gerald Shaughnessy, *Has the Immigrant Kept the Faith? . . .* (New York, 1925), p. 233. These figures were totally inaccurate. In the controversy over "Cahenslyism" there was much ado about the correct figures for Catholic immigration and Catholic "losses." That phase of the problem has been disposed of in Bishop Shaughnessy's volume.

Leo XIII, but arrangements were finally made for an interview with the Pontiff on April 16. Two days before, on April 14, Volpe-Landi was called away by a death in his family, so that when the date of the audience arrived, Cahensly alone took the memorial to the Vatican.[32] The document was signed by ten members of the German St. Raphael's Society, by nine Austrians, seven Belgians, one Swiss, and eight Italians, all men of considerable reputation. It was also approved, through a separate communication, by Premier Mercier of Quebec.

The document itself was based upon the premise that "The losses which the Church has sustained in the United States of North America amount to more than ten millions," a reduction by fifty percent of the total of losses asserted at Liège. In view of this fact, the memorial stated, certain steps were essentially necessary in the United States. These included the establishment of separate churches for each nationality; the appointment to these churches of "priests of the same nationality as the faithful;" the teaching of religion in the national language, even where the numbers of immigrants did not justify separate parishes; the setting up of separate parochial schools "for every nationality;" equal privileges for the "priests of every nationality;" the foundation of various Catholic mutual aid associations; wherever possible, inclusion in the American episcopate of bishops of every nationality; and papal encouragement of the training of missionary priests for the United States and of the establishment of branches of the St. Raphael's Society in the various European countries.[33]

Until the end of the first week in May, 1891, the American public

[32] This chronology of the memorial is taken from Cahensly's own account, in Heft 5, *Charitas-Schriften*, of the St. Raphael's Society, *op. cit.*, pp. 33-34. With regard to the general aims of the society cf. also: P. P. Cahensly, *Die deutschen Auswanderer und der St. Raphael-Verein* (Frankfurt a. M. und Luzern, 1887) [Band VIII, Heft 11, *Frankfurter zeitgemässe Broschuren*].

[33] The German text of the memorial, with the names and titles of its signers, is in Cahensly, *Charitas-Schriften*, pp. 34-39. An English translation lacking the signatures, was published in the New York *Herald*, May 28, 1891. John T. Reily, *Collections in the Life and Times of J. Card. Gibbons* (McSherrystown, Pennsylvania, 1895), III, is said to contain the texts of the Cahensly memorials as well as considerable additional material on "Cahenslyism" in general. The writer has been unable to consult this volume. The researcher should be warned

and the Catholic laity of the United States remained in ignorance of the impending controversy over ecclesiastical jurisdiction. This did not permit the larger problem of nationalism in the Church to be forgotten. At the moment, the great success of the *"Katholiken Tag"* at Pittsburgh the preceding September, had encouraged a public exchange of views on the subject of clerical unions. In the Archdiocese of Milwaukee, one of the strongholds of the Deutsch-Amerikanischer Priester-Verein, opposition to the policies of that body had led to the establishment of the American Catholic Clerical Union. Typical editorial comment on the situation which had developed was contained in the *Catholic Review* of New York:

> Priests . . . ought not to be allowed to organize, as priests, into national bodies. There is here a very grave danger. . . . What a check, embarrassment, almost insuperable obstacle those Unions may be to the administration of a bishop! . . . this is America and . . . within the American Church there must be no nationalism.[34]

Sebastian G. Messmer, professor of canon law at the Catholic University of America, riposted with a long and scathing letter in defense of the unions, and particularly of the Priester-Verein. He levelled the charge of calculated prejudice against the *Review*, and concluded with the opinion that "this matter of Clerical Unions is not a subject proper for papers written for the Catholic public at large. . . . there are other appointed watchmen upon the walls of Jerusalem."[35]

First news of the Lucerne Memorial to the Vatican reached the American public through the columns of the New York *Herald* on May 9, 1891. A brief cable dispatch from Rome stated inaccurately that the document requested the Pope to appoint American bishops representative of the nationalities of the immigrants because "the Irish bishops in the United States only nominate Irish priests, who do not know the languages spoken by the immigrants." The memorial actually contained no such assertion. The *Catholic Review* of

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that the titles and imprints of Reily's volumes vary. They are not easily located, but when found, supply a fund of contemporaneous (and sometimes unrelated) information for this period of United States Catholic history.

[34] XXXIX (March 7, 1891), 152.

[35] *Ibid.* (March 21, 1891), 182. Cf. C. Schaus to editor, *ibid.*, (March 28, 1891), 199.

May 16 printed a shorter, but more accurate cabled account of Cahensly's visit to the Vatican.[36] Excited comment did not begin until a week later, at which time the *Review* devoted its lead editorial to "The Conspiracy of Luzerne." Violent exception was taken to the aspersions which the memorial reputedly cast upon the Irish in America, and to the claim that millions of immigrants had lost the faith. "The statements are entirely false, and the memorial is a piece of brazen impudence. . . . The special malice of the memorial is its design of interference with the American hierarchy. . . . The conspiracy of Luzerne has its roots in the United States."[37]

It was May 28 before the complete text of the memorial was available in this country. On that date the New York *Herald* published it in full, except for the names of the signatories. The *Northwestern Chronicle,* Catholic newspaper of St. Paul, protested "solemnly . . . as Catholics and as Americans against such work. . . . Where the Catholics of this country are most concerned is that a clique in the United States inspired this petition. . . . It is high time for the *Deutscher-Verein* to subside. . . . Its members have done a grave injury to the Church in this country by making Catholics mere foreigners."[38] The question of episcopal jurisdiction they left for future treatment, of which there was more than enough. It was around these two issues that discussion of the whole matter in the Catholic and secular press revolved. Was the Lucerne Memorial the result of an American-German plot and, if its recommendations were followed by the Holy See, would there be created in the United States a double episcopal jurisdiction? The *Catholic Review* concentrated upon the problem of double jurisdiction, printing, for example, Leo XIII's brief *Studio et Vigilante,* of August 26, 1884, condemning double jurisdiction in India under the headline "Official Opinion of Pope Leo XIII on the System Which the Conspirators of Luzerne Would Fasten Upon the United States."[39]

The New York *Times,* under a St. Louis date-line of May 31,

[36] *Ibid.*, p. 311. [37] *Ibid.* (May 23, 1891), 328. [38] May 29, 1891.

[39] XXXIX (May 30, 1891), 338. Cf. also *ibid.*, pp. 344, 345. In the following number, June 6, the *Review* printed a letter of Cardinal Jacobini's on the same subject, using a similar headline suggesting the relationship to the Lucerne proposals. Cf. p. 354.

printed an interview with Father Phelan, editor of the *Western Watchman* in which the priest was quoted as saying: "The letter was the product of the Deutsch-Amerikanischer Priester Verein. . . . Who wrote it would be hard to determine . . . it is likely they all had a hand in it."[40] So the comments ran. There is little question that the opponents of the Lucerne Memorial followed the lead of Archbishop John Ireland, the "consecrated blizzard" from St. Paul. The objective of Cahensly and his friends, Ireland told a reporter of the New York *Herald* on May 31, in his usual blunt manner,

> is to harness the Church in America into the service of recently arrived immigrants from Germany. . . . We have to note here the actual or assumed ignorance of Mr. Cahensly as to the condition of German speaking Catholics in America. In asserting that they are neglected he does most positive injustice to the bishops of the country. . . . The bishops of America have no more idea of making the Church Irish than they have of allowing it to be made German. . . . What is the most strange feature in this whole Lucerne movement is the impudence of the men in undertaking to meddle, under any pretext, in the Catholic affairs of America. . . . All American Catholics will treasure up the affront for future action. . . . The inspiration of the work in Europe comes, . . . from a clique in America. . . . I am quite sure I am right when I bring home to this [Deutsch-Amerikanischer Priester] Verein the whole promptings of the Lucerne proceedings. . . . The great mass of German-speaking Catholics, laymen and priests, are totally opposed to all plans and intrigues and are most heartily in sympathy with everything that is American. . . . The promoters of German foreignism in America are certain journalists whose trade is gone if the German language loses its hold, and certain priests who, on coming to America in advanced years, never learn much English and scarcely know that there is in America a country outside the German village or quarter surrounding their parsonage.[41]

The archbishop enlarged upon these ideas with equal frankness in a second interview granted to an AP correspondent on June 4.[42] He explicitly accepted as true press dispatches cabled from Rome as to

[40] June 1, 1891.

[41] New York *Herald*, June 1, 1891; *Catholic Review*, XXXIX (June 13, 1891), 370.

[42] New York *Times*, June 5, 1891; *Catholic Review*, XXXIX (June 20, 1891, 388.

the interest taken in the success of the memorial by the Prussian ambassador to the Holy See, Herr von Schloeser.

This interpretation by a member of the hierarchy differed radically from that given by the most outstanding Catholic lay editor of the day, John Gilmary Shea. In his paper, the *Catholic News* of New York, Shea scoffed at the thought of Cahensly and Schloeser acting on behalf of any German-American group.[43]

There were certainly some Germans in the United States who were most sincerely perturbed by the Lucerne Memorial. Victor Dworzak, editor of the New York *Katholisches Volksblatt,* when asked to comment on a report that Cahensly was to visit the United States, said that the New York Germans would have nothing to do with him.[44] As the polemical dispute developed in the Catholic and secular press, both English and German, the theme most discussed was that of "conspiracy." Very early in the proceedings, Father William Faerber, corresponding secretary of the Priester-Verein, issued a formal categorical denial that his organization had been in any way responsible for the memorial. Archbishop Katzer, newly-appointed incumbent of the See of Milwaukee, denied all knowledge of the existence of a "clique" as described by his ecclesiastical neighbor in St. Paul, as well as any previous knowledge of the action of the European St. Raphael's Society.[45] Both the Priester-Verein and Katzer noticeably refrained from any expression of opinion upon the demands of the memorial itself.

While these discussions were getting under way in the United States, European developments were also taking place. If we may believe Cahensly's own account, and there seems no reason to doubt its accuracy, the Papal Secretary of State, Cardinal Rampolla, wrote to Cahensly shortly after receipt of the Lucerne Memorial asking for a fuller explanation of the reasons for the requests contained therein. Volpe-Landi and Cahensly obliged by sending to Rampolla a second and longer memorial. This second document, Cahensly is careful

[43] May 31, 1891.

[44] New York *Sun,* May 31, 1891; *Catholic Review,* XXXIX (June 13, 1891), 370.

[45] *Catholic Review,* XXXIX (June 13, 1891), 369; (June 20, 1891), 388. Cf. *ibid.,* pp. 370, 376, 377.

to indicate, was sent on the personal responsibility of its two signatories, and did not constitute an official communication from the St. Raphael's Societies.[46] It dealt in greater detail with reasons for the earlier requests, and again revised the figures of losses to the Catholic faith resulting from American neglect of the immigrant. The new statistics claimed to prove that "Catholicity . . . has sustained a net loss of sixteen millions" in the United States. The proposals with regard to the episcopate were made more precise to indicate that what was desired was the establishment of an approximate equal ratio between the size of immigrant groups and national representation in the American hierarchy.[47]

The first hint of the existence of a second memorial reached the United States in an Associated Press dispatch from Berlin dated June 13 reporting an interview with Cahensly. The author of the memorials struck out at his American critics. He denied that he or the St. Raphael's Societies wished to interfere with Church administration in the United States, but stated that "It is a well-known fact that the Irish in America try to obtain all the bishoprics possible for themselves."[48] Not until July 1 did the New York *Herald* give the text of the memorial itself to the public.

Before that date, however, the controversy had developed to a considerable degree. On June 17, the American Catholic Clerical Union adopted a set of resolutions denouncing the Lucerne Memorial as unwarranted foreign interference, denying the accuracy of its claims of losses, and praising the American hierarchy for its care of the immigrants.[49] Viewing the controversy with, perhaps, greater ob-

[46] Cahensly, *Charitas-Schriften, op. cit.*, pp. 40-43.

[47] Part of the German text of this memorial is in *ibid.*, pp. 42-43. Fairly complete English summaries were printed in the New York *Herald*, July 1, 1891; *Catholic Review*, XL (July 11, 1891), 19; *The Tablet* (London), LXXVIII (July 25, 1891), 145-146. The complete and unabridged text appeared in the *Catholic Review*, XXXIX (June 27, 1891), 402.

[48] New York *Times*, New York *Herald*, New York *Tribune*, June 14, 1891; *Catholic Review*, XL (July 25, 1891), 50-51.

[49] The text of these resolutions appeared in a number of journals, among them the Milwaukee *Sentinel*, June 20, 1891; and the *Catholic Review*, XL (July 11, 1891), 20. Practically every Catholic newspaper which printed the resolutions gave them also some editorial attention.

jectivity than most, John Gilmary Shea lamented in the editorial columns of the *Catholic News:*

> A year ago the Catholic body of the United States . . . was made up of devout men of every nation under heaven. Now dissension, jealousy, a spirit of bickering has been aroused which will not easily be banished or allayed. Archbishops, bishops, priests as associated in societies, or individually disclaim any part or responsibility in the Lucerne action, but the evil has been accomplished. . . . The *Herold des Glaubens* says there are American priests in this country who would rather see several million Germans go to hell than forego the opportunity to convert a few hundred Yankees.[50]

The dissension to which Shea referred had perturbed all members of the American hierarchy. The dean of that body, Cardinal Gibbons of Baltimore, held his peace on the matter, publicly at least, until June 28 when, in an interview, he said: "We cannot view without astonishment and indignation a number of self-constituted and officious gentlemen in Europe complaining of the alleged inattention which is paid to the spiritual wants of the foreign population and to the means of redress which they have thought proper to submit to the Holy See."[51] Gibbons emphasized particularly the great amount of consideration that was given by the Church in this country to the welfare of the immigrants. That some action in the matter was either contemplated or taken by members of the hierarchy is obvious from the text of a letter addressed to Cardinal Gibbons by the Papal Secretary of State under orders from the Pope on June 28. Referring to the Cahensly memorials, Cardinal Rampolla wrote:

> From the news received from America on the subject, it would appear that . . . the Episcopate itself was about to take the matter into consideration by special meetings. . . . The august Head of the Church has no design of accepting any proposition which could give rise to any trouble, so long as it is possible to provide for Catholic emigrants . . . the help of national priests, as has hitherto been the custom.[52]

[50] June 28, 1891. Cf. New York *Herald,* June 18, 28, 1891; *Evening Post,* New York, June 28, 1891.

[51] New York *Herald,* June 29, 1891. Cf. Ibid., June 28, 30, 1891; *Catholic Review,* XL (July 11, 1891), 19, 20, 24.

[52] A German translation of this letter is in Cahensly, *Charitas-Schriften, op. cit.,* pp. 45-46. An English translation is in the *Catholic Review,* XL (August 29, 1891), 130.

When "informed" on July 1 by representatives of the secular press that a papal letter had been sent to him denying any intention of acting on Cahensly's suggestions, the Baltimore cardinal expressed satisfaction.[53] Editorial comment was generally favorable.[54] A few days later, on July 11, Gibbons met President Harrison at Cape May, New Jersey. The President expressed to the cardinal his concern over the Cahensly petitions, and "seemed to be much pleased" at being informed that they had been unequivocally rejected by the Holy See in a letter from Rampolla received that very day.[55]

The Cardinal had in his possession not only the letter from the Holy See, but also the full text of the second memorial, which did not become public property until July 25.[56] This copy had come to him in a letter from Archbishop Ireland dated July 2. The St. Paul prelate asked, with reference to Rampolla's letter to Gibbons: "Are we, however, to stop there?" Referring then to the second memorial he continued:

> Note the calumnies against the whole church of America. Note the insults to the Republic, . . . Then, remember that this document is believed in Rome and received sympathy there. Naught but fear compels them to brush it aside. So I am most positively assured. . . . Ought we not take this opportunity to assert ourselves before Rome and compel her to have in the future some regard for us![57]

Other American prelates, on the contrary, believed and hoped that, Rome having spoken, the affair would be closed. Among those doomed to disappointment in this regard was Archbishop Michael A. Corrigan of New York, honorary president of the St. Raphael's Society of the United States. The Leo House in his episcopal city was the headquarters of that society. Even before the archbishop took action, the officers and board of directors of the American foundation

[53] New York *Herald*, July 2, 1891.

[54] Cf. *Ibid.*; *Catholic Review*, XL (July 4), 8; (July 11), 19-20; (July 18), 33, 35; (July 25), 50-51, 56, 57; (August 1), 70; Baltimore *Sun*, July 3, 1891; New York *Sun*, July 5, 1891; New York *Tribune*, July 6, 1891; *The Tablet* (London), LXXVIII (August 1), 182.

[55] Will, *op. cit.*, I, 524-525.

[56] Cf. note 47, *supra*.

[57] Reilly, *School Controversy*, pp. 70-71.

wrote a letter of sharp criticism directly to Cahensly. They acknowledged the good intentions of the signers of the Lucerne Memorial, but they regretted the action that they had taken. "Why has the St. Raphael's Society not addressed its wishes and desires first in a proper manner to the American Bishops? . . . The demands or requests of the Memorial are altogether too far reaching. . . . Why . . . should you ask . . . for ordinances which might be suitable for colonial endeavors in South America or Africa, but will not suit at all for conditions as they exist here?" While they thought the existing American interpretation of the memorial malicious, they admitted the "probability for such a propaganda," and added that, so interpreted, the memorial "is an insult to the national pride of Americans, and can only be detrimental to the foreign-born citizens, as well as to the new immigrants."[58] The principal signer of this letter was Bishop Wigger of Newark, president of the American St. Raphael's Society, and a prominent participant in the disputes which followed after.

Archbishop Corrigan waited to communicate with Cahensly until he had seen the full text of the second memorial as furnished to him by the editors of the *Catholic Review*. On July 22, 1891, he dispatched a long letter to Cahensly. He spoke of the "profound grief with which I read your Memorial." He charged Cahensly with a "total misconception" of American institutions, and he added that were the memorial adopted, "it would result in incalculable harm to religion." Corrigan then referred to American prejudice against the Church as a *"foreign institution,"* and referred to the tremendous difficulties of destroying that prejudice. "You can conceive then with what grief we would see this prejudice confirmed and strengthened by one of our own friends." Quoting figures, and applying Cahensly's proposals to his own archdiocese, Corrigan quite effectively exposed the impracticability of the entire plan. "It is no wonder that . . . Cardinal Simeoni has written to me that he himself from his knowledge of this country felt bound to declare openly to you that your request was impossible of realization." The letter went on to deal with statistics concerning losses to the faith, and with the understandable reasons for such losses as had occurred. Three and a half

[58] July 1, 1891; NYAA, E—c, Cahensly, 1891.

millions, rather than sixteen millions was the figure he quoted. "In conclusion," he stated sharply, "permit me to express the hope that in future you and your zealous colleagues before presenting to the Holy See any important project regarding the welfare of souls intrusted to our charge, will have the kindness to consult with the Bishops who are their legitimate Pastors."[59]

Hierarchical disapproval was the order of the day where Cahensly was concerned. Even those bishops of German birth or leanings could not approve the method which their European friends had used, although they might sympathise with some of the objectives sought and agree with some of the charges made. From the beginning of July until the latter part of August, 1891, the dissensions over the Cahensly memorials seemed to be dissipating themselves. There were additional rumblings in the press, it is true,[60] but on the whole, the matter seemed to have been concluded by the papal decision of June 28.

Men of good-will felt that the *coup de grâce* had been dealt "Cahenslyism" when they read the words uttered on August 20, 1891, by James Cardinal Gibbons in his sermon at the investiture of Archbishop Katzer as the new ordinary of Milwaukee. Katzer was the acknowledged leader of the German group. The dean of the American hierarchy, in the presence of most of its members, took occasion to refer in unmistakable terms to the nationality difficulties of the preceding years. The cardinal called attention to the assemblage of prelates as evidence of the unity of the American Church, then continued:

> Woe to him, my brethren, who would destroy or impair this blessed harmony that reigns among us! Woe to him who would sow tares of discord in the fair fields of the Church of America! Woe to him who would breed dissension among the leaders of Israel by introducing a spirit of nationalism into the camp of the Lord! Brothers we are,

[59] NYAA, C-18. Italics Corrigan's.

[60] Cf. an interview granted by the Reverend George Zurcher, a Catholic temperance reformer, to the Buffalo *News*, reprinted in the *Catholic Temperance Association News*, Philadelphia, July 7, 1891. Cf. also "Herr Cahensly's Scheme Smacks of Politics," in New York *Herald*, July 12, 1891; Professor O'Gorman's account of the views held in Rome on "Cahenslyism," and the comments thereon, as well as various items and comments on the views of Cardinals Persico and Simeoni, in the *Catholic Review*, XL (August 8, 1891), 88; (August 15, 1891), 96, 98, 105. These were of the nature of "post-mortems."

> whatever may be our nationality, and brothers we shall remain — we will prove to our countrymen that the ties formed by grace and faith are stronger than flesh and blood—God and our country! This our watchword—Loyalty to God's Church and to our country!—this our religious and political faith. . . . Let us glory in the title of American citizen. We owe our allegiance to one country, and that country is America. We must be in harmony with our political institutions. It matters not whether this is the land of our birth or the land of our adoption. It is the land of our destiny.[61]

Mere words, even those of a Sovereign Pontiff and of a prince of the Church, were not sufficient to stifle the antagonisms and strains which had developed with such rapidity in a short space of time. German, or Polish, or Bohemian, or French Catholics in America, jealous of their own cultures, overwhelmed to a degree by the blatancy of America in the 1890's, clung to their old ways. Had they not, after all, come here to enjoy freedom? Had not many of them left Europe rather than send their children to state-dominated schools? Did they not consider the privilege of raising their offspring to fear God and love their neighbors in their own way, one of the most sacred rights which America had to offer?

Catholics who were a product of the American environment, on the other hand, felt just as strongly about the necessity of unity in the face of prejudice. They loved America, they believed in her and in all her noisy foibles and idiosyncrasies. For them the future held meaning only if they could once and for all identify themselves and their Church with the society in which they lived. Foreign ways and manners must go, and the sooner the better!

As in every conflict of this sort, there were those on both sides who fought all opposition with the utmost tenacity, while the majority looked on, hoping for moderation and mutual understanding. Such understanding came eventually, but not in August, 1891. Hardly had the echoes of Cardinal Gibbons' moving appeal for unity died out of the Milwaukee cathedral before a new, disturbing issue caused the controversy of the previous year to fade into insignificance. This was the troublesome school question, brought to a head by Archbishop

[61] James Cardinal Gibbons, *A Retrospect of Fifty Years* (New York, 1916), II, 148-155.

Ireland of St. Paul. In that noteworthy contest no holds were barred. The national prejudices of each party to the conflict became weapons in the war of words. Nor did the activities of Cahensly and his friends in Europe cease. They seemed rather to take on a new life. The result of it all was that the comparatively united stand of the American episcopacy against what they had considered either ill-chosen or malicious proposals (depending on their point of view) concerning Church administration was shattered. Old allies found themselves to be new enemies. This second chapter of "Cahenslyism" has yet to be written. In many respects it is the most intriguing part of the story. In every respect it is the saddest.

JOHN J. MENG

Queens College

CATHOLIC ARCHIVES OF THE UNITED STATES*

THE existence of archives as well as archival regulations in the Catholic Church may be traced to the first century of the Christian era. Among the acts of Pope St. Clement I (90-99), the fourth of the Roman pontiffs, was the appointment of notaries to record the Acts of the Martyrs, and, by implication, to take adequate measures to insure their preservation.[1] That Clement's directions and those of his successors were heeded is evident from the testimony of the patristic age in which, for example, we find St. Augustine referring to ecclesiastical archives,[2] and St. Jerome advising their consultation.[3] Acts of popes and councils during these centuries bear testimony to the honor and authority accorded the manuscript records of the Church's early years.[4] By the close of the fourth century at the latest formal papal archives had been established.[5] In a similar manner it would be possible to trace the development of archives proper to the administrative subdivisions of the Church, namely the patriarchates, archdioceses, dioceses, and parishes of the Christian world.

That such lesser archives existed and formed an integral factor in the administrative work of the Church is evident from an abundance of testimony surviving from both the patristic and mediaeval periods. However, it is not until the second half of the sixteenth century that we find definitive legislation issuing from the Holy See in the matter of these lesser, and particularly for diocesan, archives. The first of these instructions was the constitution *Muneris nostri* of Pope St.

* Read as a paper at the annual meeting of the American Association for State and Local History, Harrisburg, Pennsylvania, November 10, 1944.

[1] Baronius, *Annales ecclesiastici* (Barri-Ducis, 1864), II, 601.

[2] Epis. 43, Ad Gloriam, Migne, *Patrologia Latina*, XXXIII, 172.

[3] Apologia adversus libros Rufini, Lib. 3, n. 20. *Ibid.*, XXIII, 471.

[4] Instances of such legislation may be found in Jean Harduin, *Acta conciliorum et epistolae decretales ac constitutiones summorum pontificum* (12 vols., Parisiis, 1715), III, 426, 549, 727, 606.

[5] Cf. *Dictionnaire raisonné de diplomatique chrétienne* (Paris, 1846), col. 89, "Archives ecclésiastiques."

Pius V, dated March 1, 1571,[6] and the second the constitution *Provida* of Sixtus V of April 29, 1587.[7] Both of these, however, were surpassed in completeness and precision of detail by the constitution *Maxima vigilantia* of Benedict XIII of June 14, 1727.[8] All three of these instructions comprised particular or local rather than general or universal legislation. But the basic elements of archival legislation established by them served widely as the framework of subsequent canonical enactments on the establishment, contents, care, and use of diocesan archives. In particular the *Maxima vigilantia* of Benedict XIII formed a source of prime importance for the provisions governing archives in the Code of Canon Law promulgated in 1918, in which the legislation concerning archives is comprised in the ten canons 375 to 384 inclusive.[9] The explanation of the provisions of these ten canons may best be reserved for the concluding section of this discussion.

At the outset of any discussion of Catholic archives, either in the United States or elsewhere, it is paramount to distinguish between two general classes of archives: (1) ecclesiastical archives, properly so-called, and (2) corporate or institutional archives.

Ecclesiastical archives, are, in the first instance those of the Holy See, and secondly those pertaining to the administrative subdivisions of the Church, i.e., the archives of archdioceses, dioceses, and parishes. These alone come under the purview of the general canon law of the Church. The second class, to which for want of an accepted generic name we have applied the designation of corporate or institutional archives, comprises the archives of those institutions and bodies conducted under the authority and approval of the Church by Catholics, cleric and lay, and having for their purpose the promotion of one or other of the manifold activities of educational, social, or spiritual service. In this group will be found the archives of monasteries,

[6] *Bullarium diplomatum et privilegiorum sanctorum romanorum pontificum* (Taurinensis Editio, 25 vols., 1857-1872), VII, 893-894.

[7] Stephano Quaranta, *Summa bullarii earumve summorum pontificum constitutionum* (Venetiis, 1622), p. 88.

[8] *Bullarium diplomatum et privilegiorum sanctorum romanorum pontificum* (Taurinensis Editio), XXII, 560-567.

[9] *Codex iuris canonici, Pii X Pontificis Maximi iussu digestus, Benedicti Papae XV auctoritate promulgatus* (Romae, 1917).

convents, religious communities, universities, colleges, missionary organizations, lay activities, charitable foundations and the like. Though subject to the general laws of the Church, the majority of these institutions and foundations are for all practical purposes private, independent entities and their archives in consequence are fundamentally private collections. The current practices governing the use of these archives will likewise be considered later.

In any consideration of the archival holdings of the Catholic Church or of Catholic bodies within the United States it is necessary to bear in mind that much material pertaining to the history of the Church in this country, especially for the colonial period, reposes in archives beyond our borders. To omit a consideration of the more important of these collections would result in an incomplete presentation of the real state of the manuscript sources for American Catholic history. However, it will probably be more practical to commence with a consideration of the archives and depositories located within this country and thence proceed to those located in Europe and in the lands adjacent to us on the north and the south.

It would serve little purpose, were it even possible within the limits of this discussion, to treat of the archives of each of the archdioceses and dioceses and of even the most important Catholic institutions in the United States. On the contrary, it has been felt best to restrict the treatment to those ecclesiastical and institutional archives which by reason of antiquity, outstanding range of service, immunity from fires and destructive factors generally, and continued archival consciousness now offer the richest opportunities to the qualified researcher. It may be remarked, however, that in treating this second class of holdings, the institutional or corporative archives, we will occasionally pass over from the field of archives, technically understood, into that of manuscript depositories.

Before considering the more important collections of the first class it is necessary to point out the nature and province of each of the three general classes of ecclesiastical archives encountered in the United States—those, namely, of archdioceses, dioceses, and parishes.

(A) The archdiocesan archives,—understood in their archdiocesan or metropolitan sense rather than in that of the territorial jurisdiction over which the archbishop or metropolitan governs as bishop—

are the repositories of documents emanating from the Holy See, of the acts of provincial councils, of certain types of documents relating to the suffragan dioceses, records of the consecration of bishops, minutes and documents of cases of appeal from the decisions of suffragan bishops and of diocesan tribunals, and the official correspondence of the archdiocese.

(B) The diocesan archives contain documents from the Holy See, the acts of the diocesan synods, the minutes of the episcopal *curia*, records of ordinations and of matrimonial dispensations, deeds of diocesan property, reports of the spiritual and material condition of the various parishes, the reports of the subordinate officials of the diocese, e.g., the reports of the superintendents of schools, of charities, of cemeteries, and, as in the case of the archdiocesan archives, the official administrative correspondence.

(C) The parochial archives of the individual parishes of the diocese are the repositories of documents pertaining to the origin and development of the parish, official letters of the successive bishops of the diocese, the registers of baptisms, confirmations, marriages, and the *status animarum* or spiritual condition of the parishioners, the records pertaining to the financial affairs of the parish, and in many instances the Sunday announcement books.

It was natural that in the establishment of the early dioceses of the United States the location of the episcopal or see city should have been made on the basis of accessibility to the various parts of the territory comprising the diocese. In the great majority of instances the subsequent development of the nation justified these selections, with the result that we find that the majority of the archdiocesan or metropolitan sees of the present time has developed from the initial dioceses of the respective sections. Hence, in the case of ecclesiastical archives it follows that with a few exceptions the most extensive and important of these collections will be found in the archives of the archdiocesan or metropolitan sees.

The oldest of the metropolitan sees in the United States is Baltimore, established as a diocese in 1789 and raised to the rank of an archdiocese in 1808. From 1789 until 1808 its jurisdiction was coterminous with the boundaries of the United States, and from 1808 until 1846 it exercised metropolitan jurisdiction over the entire country. Long

after its extent of jurisdiction had been restricted by the erection of successive dioceses and archdioceses it continued to enjoy a prerogative of place. The three Plenary Councils held to date in this country have all assembled in its episcopal city. Moreover, from 1877 until 1921 the Archdiocese of Baltimore was presided over by one of the most distinguished churchman, all things considered, ever to occupy an American Catholic see, James Cardinal Gibbons. It is easy, therefore, to understand how the Archdiocesan Archives of Baltimore, more commonly known as the Baltimore Cathedral Archives, constitute, if not the largest, certainly the foremost collection of documentary material for the history of the Catholic Church in the United States during the nineteenth and twentieth centuries. Housed in the Archbishop's House on North Charles Street, immediately adjoining the venerable Cathedral of the Assumption, this collection is serviceably filed. The collection has been card indexed down to September, 1902, although with fuller description for the period beginning with the administration of James Gibbons.[10]

Of the four dioceses created from Baltimore in 1808—Philadelphia, New York, Boston, and Bardstown, Kentucky (the latter transferred in 1841 to Louisville)—and all subsequently raised to the rank of archdioceses, the largest extant archival collection is that of New York. From the administrations of the first three bishops virtually nothing has survived, but from 1838, when the Reverend John Hughes of Philadelphia was appointed coadjutor to the aging Bishop Dubois, the archival collections of the diocese and subsequent archdiocese have been built up with commendable diligence. The dynamic personality of John Hughes, his commanding position among the Catholic prelates of his time in the United States, and the significant patriotic services rendered by him to the nation in one of the most trying periods of the Civil War, invest the archives of his administration with a particular fascination. His immediate successors in the see were confronted with the vastly enhanced problems of diocesan administration resulting from the rising tide of Catholic

[10] A brief description of these archives will be found in Peter Guilday, *The Life and Times of John Carroll* (2 vols., New York, 1922), II, 838-839. The arrangement and classification, however, have been altered somewhat since this was written.

immigration, and the documentary records of their years indicate their absorption in these vital but less interesting activities. Hughes' successor, by two, Michael Augustine Corrigan, governed the see from 1885-1902, years encompassing one of the most significant eras in the history of the American Church. The Corrigan archives afford a cross-sectional view of American Catholic life during the closing years of the nineteenth century inferior only to those of Gibbons at Baltimore. The major portion of the New York archives are housed at St. Joseph's Seminary, Dunwoodie, Yonkers, although a sizable quantity still remain in various diocesan offices in New York City. The Dunwoodie collection is tentatively filed under the administrations of the respective archbishops. Consultation is aided by a simple card index of alphabetical listings.

Of the other three suffragan sees erected in 1808 only that of Boston possesses any sizable archival collection from the early period. Not so extensive as that of New York, Boston does possess, however, items of significance for the early years not found at New York. Foremost among these are the manuscript history of the diocese to 1829 by its second bishop, Benedict J. Fenwick (1825-1846), entitled "Memoirs to Serve for the Future Ecclesiastical Historian of the Diocese of Boston," and his diary of diocesan affairs entitled "Memoranda of the Diocese of Boston" begun by him in 1825 and continued by his successor, Bishop John B. Fitzpatrick (1846-1866) almost to the close of the latter's life. The Boston archives are now located at the diocesan office building, Diocesan House, Brighton.

Much of the early archives of the Archdiocese of Philadelphia have been gone for a century. Francis Patrick Kenrick, third bishop of that see, writing on January 29, 1845, to the Catholic historian, B. U. Campbell, remarked, "I have no archives to explore."[11] A similar tragedy overtook most of the early records of the pioneer Diocese of Bardstown-Louisville, and even of the diary of its distinguished first bishop, Benedict Joseph Flaget (1808-1850), there remains only a fraction.

In 1793 Spanish Louisiana was erected into the Diocese of Louisi-

[11] Shea collection, Georgetown University Archives, quoted by Thomas Hughes, S.J., *History of the Society of Jesus in North America, Colonial and Federal* (London and New York, 1907), Text, I, 28.

ana and the Floridas, and in July, 1795, the first bishop of the new diocese, Luis Peñalver y Cardenas, of Havana, arrived in the see city of New Orleans. After the Louisiana Purchase, Bishop Carroll of Baltimore was authorized by Rome to assume jurisdiction over the newly-acquired American territory. Only in 1812, however, was Bishop Carroll able to place a resident administrator in New Orleans in the person of Father William Louis Du Bourg. Consecrated bishop in Rome in 1815, Du Bourg upon his return to the United States in 1817 established his residence, early in the following year, in St. Louis, Missouri. In 1826 the old Diocese of Louisiana and the Floridas was suppressed, and the new dioceses erected in its stead—New Orleans in the South and St. Louis in the North. To the former Bishop Du Bourg was appointed and to the latter, Bishop Joseph Rosati.

From this somewhat involved account of early nineteenth-century ecclesiastical jurisdiction in the Mississippi Valley it is evident that although it became a separate diocese only in 1826, St. Louis had been the residence of a bishop since 1818, and that between those dates the Missouri city was the center from which ecclesiastical affairs were directed in the old French-Spanish province of Louisiana. With the establishment of the Diocese of St. Louis proper in 1826 its territory extended roughly from the southern limits of the present state of Arkansas northward to the Canadian border, and westward from the Mississippi to the then western boundary of the United States. Although at one time perilously close to destruction, the precious archives of St. Louis now repose in the chancery office of the archdiocese in St. Louis. Few dioceses have been happier in preserving their early records. Embracing as it originally did such an enormous extent of territory, the archives of the archdiocese are particularly significant in affording the means for the study of the complicated social drama enacted in its longer-settled areas as the French, and to a slight degree Spanish, cultures gave way before or were integrated with the Anglo-American *milieu* that followed the advance of the American frontier and the Trans-Mississippi West.[12]

[12] A general description and partial catalog of this collection will be found in Frederick G. Holweck, "The Historical Archives of the Archdiocese of St. Louis," *St. Louis Catholic Historical Review*, I (October, 1918), 24-39.

The early records of the mother diocese of New Orleans suffered a partial tragedy. When the safety of the city seemed threatened by the Federal forces during the Civil War a share, but by no means all, of the papers of the early bishops, Peñalver and Du Bourg, along with other documentary materials, were deposited in a large fireplace, which was then bricked up. No thought was given to the top of the chimney, however, and when the wall of the fireplace was removed after the capitulation of the city the documents were found reduced to pulp.[13] But the bulk of the New Orleans records that survived that fate now repose, well cared for, in the archives of the University of Notre Dame.

In the Pacific Northwest the present Archdiocese of Portland is the transferred archiepiscopal see of Oregon City, established in 1846 which in turn was formed from the old Vicariate Apostolic of Oregon, established December 1, 1843. The first priests to undertake missionary work in this area were subjects of the Bishop of Quebec, and arrived in the Oregon Country in 1838. One of these pioneers, Francis Norbert Blanchet, became successively vicar apostolic upon the establishment of the vicariate in 1843 and Archbishop of Oregon City in 1846. The correspondence of Blanchet with Bishops Signay and Turgeon of Quebec and later with other members of the hierarchies of the United States and of Canada, as well as with the clergy of his jurisdiction, now preserved in the archives of the Archdiocese of Portland constitutes one of our richest sources for the history of Catholic beginnings in the American Northwest.

In the old city of Santa Fe, New Mexico, the late Archbishop Rudolph A. Gerken began a decade ago to gather into the archdiocesan archives the original records of the churches and missions of New Mexico. As a result of his efforts there now exists in these archives a most valuable collection of primary source material not only for the religious, but also for the economic and social history of this old outpost of New Spain. The significance of this collection may be in part appreciated from the realization that the earliest of the baptismal and marriage registers date from immediately after the reconquest

[13] Paul J. Foik, C.S.C., "Catholic Archives of America," *Catholic Historical Review*, I (April, 1915), 64.

of 1680. The archives of the Archdiocese of San Francisco, while deriving from a later period than those of Santa Fe, contain some material, particularly in connection with the Pious Fund, relating to the decades prior to the establishment of United States sovereignty in California.

Among the major tragedies befalling American Catholic archives may be listed the loss of considerable portions of the collections of the Archdiocese of Chicago and of St. Paul. The former suffered the first of several successive misfortunes in the great fire of 1871. The more recent destruction of a large block of the St. Paul collection for the years of the administration of Archbishop John Ireland (1884-1918) has left a most regretable gap in the documentary sources for American Catholic history of the late nineteenth and early twentieth centuries.

Of the diocesan archives particular attention should be directed to that of Rochester, New York. From its establishment in 1868 until 1909 this diocese was governed by its first bishop, Bernard J. McQuaid. A man of dynamic personality and wide interests, a fearless champion of what he considered the right, and a master of direct and trenchant style, he maintained throughout the two score years of his episcopal rule an active correspondence with a number of his brother bishops on all matters concerning the interests of the Church in America. Since he often failed to see eye to eye with many of the more prominent members of the hierarchy of his day, the archives of his administration, now housed at St. Bernard's Seminary, Rochester, provide the researcher with a unique cross-sectional view of American Catholic life and development during the crucial closing decades of the last century.[14]

Turning now from the strictly ecclesiastical to the institutional archives, we come to a class of holdings differing widely in scope and content. Their variety makes it impossible, in a paper of this extent, to do more than indicate in a general manner the characteristics of the outstanding collections of this class.

Foremost of these institutional archives, in extent of holdings, is

[14] The collection is described in the *Guide to Depositories of Manuscript Collections in New York State (Exclusive of New York City)*, Historical Records Survey (Albany, 1941), I, 249.

that of the University of Notre Dame. This magnificent collection owes its inception to the inspiration and perseverance of the late Professor James Farnham Edwards, who in the last decades of the nineteenth century went to chancery offices, educational and religious institutions, parishes, and wherever records of the Catholic past of the United States might be found, begging for the inactive and unwanted documents that might be in danger of perishing from want of suitable care or from the press of storage space. The efforts of Professor Edwards and his successors have resulted in the truly admirable collection now in the possession of the University. We will merely list a few of the more outstanding sections: the personal papers of the author, Charles Warren Stoddard, the papers of James A. McMaster, long editor of the New York *Freeman's Journal,* and one of the foremost Catholic editors of the nineteenth century; the Orestes Brownson papers; the Archbishop Robert Seton papers; the Henry Brownson papers; the Ewing papers; the William J. Onahan papers; a collection of materials concerning priests and nuns in the Civil War; the papers of the Archdiocese of Detroit, 1785-1870; the majority of the archives of the Archdiocese of New Orleans, 1785-1897, and of the Archdiocese of Cincinnati, 1821-1881. These archives are well housed in separate quarters in the library building, are card-catalogued, and in part calendared.[15]

Prominent likewise among the institutional archives are those of Georgetown University, in Washington. This collection consists of two main divisions, (1) manuscripts, and (2) transcripts. The manuscripts relate largely to the eighteenth and early nineteenth centuries, and consist of those deriving from the religious and educational work of the Society of Jesus and those acquired by John Gilmary Shea in the course of his researches in American Catholic history. The transcripts are those acquired by B. U. Campbell and John Gilmary Shea, and consist chiefly of copies of documents from the Roman and other European archives. The Roman transcripts, at least, were not accurately copied, and later scholars have found it imperative to have photographic or photostatic copies made from the originals. The

[15] A short account of the inspiration and inception of Professor Edwards' project is furnished by P. Foik, *op. cit.,* pp. 63-64.

most distinctive block of manuscript material is that relating to Maryland Catholic history of the colonial and early national periods.[16] The Georgetown Archives are filed in a fireproof vault in the Healy Building on the University campus. An early card index of the bulk of this material is available, but at the present time the entire collection is being subjected to a complete inventory and within a reasonable time the use of these archives will be greatly facilitated. At Kohlmann Hall, Fordham University, New York City, the Archives of the New York Province of the Society of Jesus house a relatively small but valuable collection of materials concerning the religious and educational activities of the Jesuit Order in New York State and vicinity.[17]

The first Catholic theological school in the United States, St. Mary's Seminary, Baltimore, was established in 1791. The prominent part taken by the early professors, a number of whom later became bishops, in the formative years of the Church in the republic laid the basis of the important collection of manuscript materials now in the possession of the seminary. A similar role was taken by the pioneer college and seminary of Mount Saint Mary at Emmitsburg, Maryland. This institution contributed an unusually large percentage of leaders to the Church in America throughout the nineteenth century. Its archives are particularly valuable for the correspondence of early bishops.

In the archives of the Jesuit Province of Missouri, at St. Louis University, one will find a highly important collection of materials dealing with Jesuit educational and missionary endeavor in the West. Among the most important of these groups we may mention: the papers of the celebrated Father Pierre Jean De Smet; the Indian Office correspondence concerning the Indian school at Florissant, Missouri; the Helias papers dealing with the Catholic beginnings of

[16] At this writing a number of these items are on deposit at Woodstock College, Woodstock, Maryland, the affiliated theological school of the University.

[17] The description of these archives in Thomas Hughes, S.J., *History of the Society of Jesus in North America, Colonial and Federal* (New York, 1907), Text I, 25-27, is no longer accurate. With the recent division of the old Maryland-New York Jesuit Province into the two distinct provinces of New York and Maryland the Maryland material formerly filed in New York has been transferred to Georgetown and Woodstock.

central Missouri; the Hill papers, of particular value for the history of St. Joseph's College, Bardstown, Kentucky, and St. Mary's College, St. Mary's, Kansas; the Kuppens papers, relating to missionary work in Kansas and Wyoming; the Panziglione papers which contain an account of missionary work among the Osages and the early white settlers of southeastern Kansas; and the Damen papers, relating to the early years of Jesuit labors in nineteenth-century Chicago. In the archives of St. Mary's College, St. Mary's Kansas, are the diaries and records of the nineteenth-century Jesuit missionaries among the Kickapoo and Potawatomi, as well as materials for the beginnings of the Catholic ministry to the whites along the Missouri-Kansas frontier. Regis College, Denver, Colorado, is the repository of the diaries and other manuscript materials of the educational and missionary activities of the Italian Jesuits who in the second half of the nineteenth century labored throughout the present states of Colorado and New Mexico.

At Kenrick Seminary, Webster Groves, Missouri, the late Charles L. Souvay, C.M., assembled an extensive collection of transcripts and photostats covering the work of the Vincentian Fathers in the United States. This collection is particularly valuable for the early nineteenth-century ministry to the whites in the Mississippi Valley and Texas. Similarly, the Dominican historian, Victor F. O'Daniel, O.P., has gathered at the Dominican House of Studies at the Catholic University of America, a large collection of transcripts, photostats, and original documents concerning the history of the Dominican Order in the United States.

Monsignor Peter Guilday, Professor of American church history in the Catholic University of America, has during the last three decades assembled at that institution an unusually significant collection of transcripts and photostats, gathered from throughout Europe and America, pertaining to the Catholic history of the United States from the eighteenth to the twentieth centuries.

At Santa Barbara Mission, Santa Barbara, California, the late Zephyrin Engelhardt, O.F.M., began in the last century to gather together, either in the original or in copy, the records of the old Franciscan missions of California. The labors of Father Engelhardt, which ceased only with his death, are now being carried on by his

successor, Maynard Geiger, O.F.M., who with all modern techniques is rapidly building up a model documentary collection. For administrative purposes these materials have been divided into three sections: the Junipero Serra Collection; the California Mission Documents from 1769 to 1853; and the Archive of the Apostolic College of Our Lady of Sorrows of Santa Barbara, from 1853 to 1885.[18]

The Institute of Jesuit History, Loyola University, Chicago, has been building up during the past few years a significant collection, in transcript, photostat, and microfilm of the records of Jesuit educational and religious endeavor. This depository is particularly strong in materials for the Mississippi Valley and Middle West from the seventeenth to the twentieth centuries, as well as in certain aspects of the allied fields of New France and New Spain.

In Spokane, Washington, the Jesuit Province of Oregon is assembling a valuable collection of original and microfilm records of Catholic missionary and educational activity in the Pacific Northwest. Microfilms of the correspondence of early Oblate and secular missionaries of the region are deposited at Gonzaga University, but the greater part of the holdings is housed at the neighboring Mount Saint Michael's Seminary. This collection is distinguished by the quantity of its original manuscripts, personal and administrative, of Jesuit labors among the Indians and pioneer whites of the Northwest. A number of Indian treaties, originally deposited with the missionaries by the tribesmen, are also found at Mount Saint Michael's. This collection is now being calendared.[19]

Needless to say among the source materials of American history acquired, either in originals or copies, by American universities, libraries, and historical societies within the past few decades there will

[18] For a general description of the Santa Barbara collection and of the archival practices current there cf. Maynard Geiger, O.F.M., "In Quest of Serrana," *The Americas*, I (July, 1944), 97-103. A more complete analysis will be found in the forthcoming publication by the same author, *Calendar of Documents in the Santa Barbara Mission Archives, Old Mission, Santa Barbara, California*. Publication of the Academy of American Franciscan History (Holy Name College, Washington 17, D. C.), Bibliographical Series No. 1.

[19] The Gonzaga and Mount Saint Michael's collections are described succintly in John Van Male, *Resources of Pacific Northwest Libraries* (Seattle, 1943), pp. 177-178.

be found much of paramount importance to the student of American Catholic history. Prominent among these collections may be mentioned those of the Library of Congress, the Newberry, John Carter Brown, and Huntington libraries, the Bancroft Library at Berkeley, the Santa Fé Historical Society, the Stetson Collection, of the Florida the Historical Society of New Mexico, the Stetson Collection, of the Florida State Historical Society, and the Latin-American Library of the University of Texas.

But despite the substantial quantity of foreign material now available in transcript and authentic copy in American depositories, the researcher in many fields of American Catholic history must still have recourse to archives beyond our borders. The limits of this discussion do not permit of any detailed description of these collections. However, an enumeration of the more important of them will contribute to a fuller appreciation of the present condition as well as of the desiderata of American Catholic archival activity. In Rome preeminence must be accorded to the archives of the Vatican and of the Sacred Congregation de Propaganda Fide. In England the Westminster Archdiocesan Archives and those of Stonyhurst College will yield material on the English-speaking ministry in the American colonies. The Dublin Archdiocesan Archives contain a small amount of data for the years following the American Revolution. In Spain the Archivo General de Indias, and in France the Archives Nationales and the Bibliothèque Nationale will prove most fruitful. The library of the Bollandists, in Brussels, possesses some material, particularly relating to the Flemish missionaries who labored in the United States during the early nineteenth century. Relevant data will be found in the Archdiocesan Archives of Havana, Cuba, and in the Archivo Nacional of Mexico City as well as in other Mexican depositories. The Public Archives of Canada, in Ottawa, contain some germane records, as do the Provincial Archives at Quebec. Much richer collections, however, repose in the Archdiocesan Archives of Quebec and in those of Laval University in the same city. In Montreal materials concerning the history of the Catholic Church in the United States are included in the collections of the archdiocesan, municipal,

and Sulpician archives, as well as in those of St. Mary's College and in the Franciscan Provincial Archives at St. Joseph's Convent.[20]

Having attempted to present what may be termed an over-all picture of the archival resources for American Catholic history, it now remains to offer a succinct analysis of the legislation of the Church respecting the establishment, care, and use of archives. At this point we must again call attention to the distinction made earlier in this paper between ecclesiastical archives, properly understood, and those depositories of records deriving from Catholic institutions and other bodies which we termed institutional or corporate archives. The former alone come within the range of the direct canonical legislation which we are about to discuss, and which, as embodied in the Code of 1918, pertain immediately to diocesan and parochial archives.

The legislation governing diocesan archives in the Code is comprised in Canons 375 to 384 inclusive. The Code here retains the traditional division of diocesan archives into two classes, the common and the secret archives. The latter, despite their ominous implication to a public accustomed to encounter reference to them only in the romances and fetid fabrications of past centuries, are secret only in the sense that they are confidential. Matters of conscience and canonical processes in which the rights of the individual impose secrecy comprise the material proper to the secret archives. The common archives are the repositories of the materials accruing from the normal and general administration of diocesan affairs, and it is to these archives that the historian will have recourse for the documentary sources of history.[21]

It is not possible here to enter into a discussion of each of the respective canons concerned with diocesan archives. We must content ourselves with a summary exposition of the content of this legislation. The Code first of all places upon the bishops a strict obligation to

[20] In connection with foreign archives and depositories, attention should be drawn to the series of guides to materials for United States history issued over the years by the Department of Historical Research of the Carnegie Institution of Washington.

[21] The most satisfactory treatment in English of diocesan archives is William Francis Louis, *Diocesan Archives*, Catholic University of America Canon Law Studies No. 137. (Washington: Catholic University of America Press, 1941). A more succinct discussion will be found in Warnz-Vidal, *Ius Canonicum* (Romae, 1928), II, 680-694.

establish archives in a safe and appropriate place, and to see that the contents of these archives be arranged in an accessible manner. They are required to exercise earnest means to secure the return of documents that have been removed from the archives. These archives must, moreover, be protected by adequate means against theft or unlawful entry. While the primary purpose of diocesan archives is to assist the bishop and his officials in the administration of diocesan affairs, and hence not intended for general public use, yet the Code expressly states that materials not of a confidential nature may be examined by those having a legitimate reason, as, for instance, historians, and that such persons have a right to request authenticated copies of such materials provided they assume the costs of reproduction. Applications for permission to consult these collections should in all cases be made to the bishop or chancellor. Since diocesan archives are the type of strictly ecclesiastical archives most frequently encountered in the United States, we have dealt solely with the canonical legislation governing their establishment, care, and use. Similar provisions pertaining to the other types of archives in this class may easily be ascertained by those engaged in authentic research.

Regarding the institutional or corporate archives, it must be kept in mind that they are fundamentally private collections. As such they are very largely governed by the regulations established by their archivists or custodians to whom applications for consultation should be directed.

In conclusion it may not be out of place to posit a few general observations. Until comparatively recent years no diocese in the United States possessed a sufficient number of clergy to allow the assigning of more than a bare minimum of personnel to the duties of diocesan administration. This condition still prevails in a considerable number of dioceses. The result was a general understaffing of diocesan offices. The less immediately vital duties had perforce to give way before the exacting demands of the moment. Among the amenities of administration to which in many cases little care was given was the care of the archives. In the majority of dioceses the chancellor was, and still is, the archivist, and chancellors are exceedingly busy men. This fact explains to a great degree the fact that much less

attention has been paid to diocesan archives in the United States than in Europe or in French Canada.

Practical difficulties in other forms also impede the full realization terials provided they assume the costs of reproduction. Applications of the research possibilities of many of our American ecclesiastical archives. Office space is frequently too restricted to permit of suitable working conditions. We possess no manual of archival economy prepared with a view to the needs of ecclesiastical collections in this country. The European manuals of this type furnish only a minimum of assistance in solving our American problems. No completely adequate training is yet available in this country for the Catholic ecclesiastical archivist. The training afforded at the Scuola Vaticana di Paleografia Diplomatica ed Archivistica, in Rome, necessarily fails to give sufficient consideration to problems peculiarly American, and much of the training it offers, particularly in palaeography and diplomatics, is without great practical utility in the American field.

On the other hand, archival consciousness is definitely increasing, both among diocesan officials and among the directors of our Catholic institutions and activities. A number of bishops have appointed diocesan historiographers or archivists. Equally encouraging is the growth of the realization of the necessity of archives as fonts of authentic history. The spirit of co-operation between the ecclesiastical authorities and the historical writers is widespread and genuine. The major problems now confronting us are technical and administrative.

THOMAS F. O'CONNOR

New York City

MISCELLANY

The Beginnings of Catholicity in the Marianas Islands

The Marianas Islands, and in particular Guam, Saipan, and Tinian, have figured largely in the news during the warfare in the Pacific but it is doubtful if many persons in the United States are familiar with their early history.

Their discovery is attributed to Magellan and they were visited by practically all of the succeeding Spanish explorers. As they were on the route of the galleons sailing from Mexico to Manila they became well known but, owing to a lack of gold and other valuable commodities, they offered no attraction to an explorer except as a stopping place for fresh water, fruits, and vegetables. Even these articles did not always suffice to draw the ships, for some captains preferred to hurry on to Manila after completing so much of the voyage rather than delay for another day or two.

But the missionaries did not share this attitude. As early as 1582 we find Father Sedeño, S.J., expressing regret that he was unable to help these natives, and in the next year, a Franciscan reporting the same sentiments to the Spanish king. In 1601 a Franciscan brother spent a year in Guam, chiefly to help some castaway Spaniards, and he was taken off the next year by a passing galleon. It was not until 1668 that Father Diego Luis de San Vitores, S.J., was able to establish a lasting mission; and it is doubtful if he could have succeeded without the influential backing of his father, a member of the Council of the Indies. It was an extremely difficult task to make an impression on the natives because of their dissolute character, and a number of missionaries, including Father San Vitores himself, paid for their zeal with their lives in the first years of the mission.

The natives of the Marianas Islands are known as Chamorros, a people of Malay stock. It is believed that the last pure-blooded Chamorro disappeared in an epidemic in the 1840's and hence the present-day inhabitants cannot be taken as representative of the Chamorros of the seventeenth century; in the existing population there is a strong admixture of Filipino and other bloods.

The history of the mission for the period 1668-1681 was written by Father Garcia, S.J., but his book is now rather rare. In 1937-38 a translation of it was made by Mrs. Margaret Higgins and published in a synopsized form in the *Guam Recorder,* a monthly station magazine issued by the United States Navy in Guam. At some future time we may be able to present an account of these first years of the Marianas Mission to the readers of the REVIEW.

At the end of the first year of missionary endeavor a report was prepared for submission to the General of the Society of Jesus and we are able to present some extracts which are of interest. The report stated that the people of the Islands,

> were found divided, and in continual movement, among eleven islands located in 164 degrees of longitude, more or less, from La Palma of the Canaries; and from Guam, which is 13 degrees north latitude, they run to Agrigan, next to the last of those called Volcans, in 21 degrees north latitude. This is as far as these few missionaries have gone in the frail boats which are appropriately made from the Maria tree by these natives without any iron and with very few tools.
>
> The island of Guam is thirty-five leagues in circumference[1] and has one hundred and eighty pueblos, all of which have been visited two or three times, one after the other. The larger pueblos of fifty, sixty, and one hundred and fifty houses are on the shore; the smaller pueblos of twenty, ten, and six houses are in the hills. Baptism has been administered in this island to six thousand and eighty-eight. Practically all the rest can be called catechumens. Including those of the other ten islands which we have entered, thirteen thousand two hundred and eighty-nine baptisms have been administered from the 16th of June last year, when the first girl Maria was baptized, up to the 21st of April, 1669. This is according to the lists of all the fathers. The catechumens, who come for instruction with considerable regularity, and even importunately, at all hours and from all parts, or meet the fathers on the road, exceed twenty thousand.[2]

This report was written by Lorenzo Bustillo, who was a scholastic at the time. He commenced it on April 21 and it was signed on April 26 by all of the missionaries except Father Pedro de Casanova, who was in the north and could not get back for the celebration of the Holy Week services. It had to be ready in ample time for shipment on the galleon to Manila and a line was added at the bottom of the last page in which it is noted that from April 21 to May 15 there were an additional 307 baptisms in the Island of Guam.

Father Garcia's history of the Marianas Mission, 1668-1681, was largely based on the annual letters written by the superiors of the mission, and we here present the letter for the year June, 1681-June, 1682, written by Father Emmanuel de Solórzano, superior during that period.[3]

WILLIAM C. REPETTI

Georgetown University

[1] It is actually twenty-six leagues in circumference.

[2] Roman Archives of the Society of Jesus. Philippines No. 13. Marianas Islands.

[3] Roman Archives of the Society of Jesus. Philippines No. 13. Marianas Islands, 1663-1734.

Relation of Events in the Marianas Mission from June, 1681, to June, 1682

On the 15th of June, 1681, the galleon "San Telmo," under the command of Don Francisco Henriquez de Losada, was off our north shore, and although he had been ordered to anchor, he did not do so. Our usual and sufficient quota of supplies from Manila was not complete because our superiors in Manila, who look after our supplies, separated them into two parts when the "San Telmo" left that port.[4] The larger portion was held for the boat, called a balandra, which was under construction by order of Don Juan de Vargas Hurtado for the future aid of our mission by establishing regular communication between these islands and the Philippines. Our Catholic monarch had repeatedly ordered this by decrees. We looked for the boat the whole year but it did not appear and our hopes were not realized, the lack of things which should have been sent increasing our worries.

This loss was compensated by the safe arrival of the illustrious Don Antonio Sarabia, a soldier of Spain, sent by our Catholic king, Don Carlos II, to govern these islands in his name and with the amplest powers, independently of the jurisdiction of Mexico and the Philippines. He was also ordered to seek out neighboring islands and the southern "terra incognita," subjugate them by arms and rule them. If health and bodily strength correspond to the character of this man nothing better for our Mission could have come to pass. There is no failure to be expected in his rule if one calls to mind his invincibility against Spanish enemies in Catalona, Sicily, and other places, his long experience in governing and his promotion of Christianity.

In the same ship there also came five priests of our Society, providentially arriving at a time when it had become necessary to curtail our efforts for lack of men; the zeal, industry and energy of those who were still in the Mission not sufficing to carry the Christian name and faith to neighboring islands where the good disposition of the natives invited apostolic workers. In this respect, as in all others, we have the zealous Christian co-operation of the governor, Don Antonio Sarabia, who has been instructed by higher authorities to give necessary military protection to the Fathers and do whatever may be necessary to keep the natives peaceably in the newly erected towns.

And first, the residence in Pago which, as we have related, had been destroyed by fire, was restored. Although the inhabitants had been subdued by our soldiers they had scattered and gone back to their old homes and were living in the rough hills. Being summoned on a certain day

[4] One method of supplying the mission was the shipment of supplies from Manila to Acapulco, Mexico, and thence to Guam because the east-bound galleon passed far to the north of the Marianas.

they came back to the deserted colonies Ritidian and Inapasan, and showed great affection for the Father, who rebuilt his house in a more convenient location and dedicated the place to St. Michael the Archangel.[5]

All the Christians of this island could not be conveniently instructed in the doctrines of Christianity and the reception of the sacraments unless there were a Residence in the center where grain and other products of the island grow in greater abundance because of the fertility of the valleys, and where, according to ancient habit, the people were living in villages and hamlets. Hence seven suitable localities were designated and dedicated to St. Anthony of Padua. A sufficiently large church and parochial residence were constructed where the people could be properly instructed and cared for. The full number of Residences was now established and nothing was needed except to root out the weeds of vices, and in this work the zeal and fervor of the apostolic workers shone. After making a diligent inspection of the religious conditions baptism was conferred on all who still lacked this holy remedy, either through negligence or form having been scattered in the hills. The greatest difficulty was encountered in establishing the sacred law of marriage which involves indissolubility. The custom of the land abused the name of matrimony, for, as usual among infidels, it had nothing of the value of a contract binding them in a Christian manner nor did it restrain unlawful desires. Those who were living in legitimate marriages and had been looked upon as married had their unions blessed. Those who were living in adultery, under the pretext of being free, corrected their faults. It was a wonderful thing and a singular effect of the grace received in the Sacrament that among so many none failed in their obligations.

The governor took advantage of the opportunity to introduce stable government in the settlements. For this purpose he chose leaders from among the principal people and deserving persons who had remained faithful to us in the rebellion and gave them assistants for their administration. These were to represent the governor among the inhabitants throughout the island. All were to acknowledge as their lord Charles the Second, king of Spain and the Indies, to whose liberality, clemency and Catholic zeal they owed their participation in the benefits of the gospel and Christian peace. On a certain day these leaders were gathered to declare their allegiance, and the governor designated the Reverend Superior of the Mission to receive the declarations. The declaration was as follows:

> 'We, the governors and other chiefs of places and towns of this island of St. John, called Guahan,[6] the capital and principal of these Marianas Islands, gathered in this church of the Society of Jesus, called the Most Holy

[5] Ritidian Point is now the extreme north end of the island and Port Pagois at the center of the east coast.

[6] One of the several early variations of the name "Guam."

Name of Mary, in the hands of the Reverend Father Emmanuel de Solórzano, Vice-Provincial and Superior of this Mission, freely and spontaneously promise before the Most Holy Trinity, Father, Son and Holy Ghost, before the Most Blessed Virgin Mary and swear with all possible solemnity upon the four gospels to remain faithful subjects of our king and legitimate ruler, Don Carlos the Second, Monarch of Spain and the Indies, and to obey his laws to which his Majesty decides to obligate us.

In testimony of which we subscribe our names and attest them with a seal. Done in the church of the Most Holy Name of Mary, September 8, the day of the Nativity of the Most Pure Mother of God, 1681.'

This done, all went outside where there were salutes with guns and mortars, and joyful shouts and festive music; and after a meal all returned to their villages.

After this a whirl of wind, called a typhoon, a tempest, arose here and destroyed all the structures of our presidio, inflicted serious damage to the dwelling of the Fathers, and levelled to the ground a church which was under construction in this principal Residence. The Catholic zeal of the new governor manifested itself, for he ordered more solid kinds of trees to be cut, and a more convenient location to be taken for the construction of a more commodious church, and he employed the soldiers and the natives in the work. The sincere devotion of the people of this principal Residence was evident, for during the construction they attended divine services on Sundays and feast days under a miserable shelter regardless of all inclemencies of the weather, and they freely offered their services for all kinds of labor. Adjoining the church there is a new triangular house for the Fathers, capacious and of very solid material. It was necessary to have a suitable habitation for those who come to spread the faith on the north shores and in the adjacent islands, and for those who are learning the language. The new governor also undertook the construction of another building in which newly Christianized girls might be educated under the care of a female teacher from among the leaders of this island, who is conspicuous in Catholic practices and the liberal arts proper to her sex. An enterprise worthy of Christian piety because of the special benefit which is obtained by the education of youth under discipline in the two seminaries; they acquire mental training, music, and mechanical trades.

The events antecedent to the rebellion and after the death of Father Luis San Vitores not only prevented the evangelical workers from going to the northern islands but even compelled them to remain within the domestic walls, their lives being endangered even there. But now, with peace restored, and even more by the protection of Divine providence than by that of military companions, the zeal of the Fathers could no longer be restrained from faring forth to the neighboring islands, without any thought of the hardship of sailing in native boats, in which exposure to

the sun and sky, day and night, frequently exceeds human endurance. When the governor was informed of this determination he readily acquiesced and provided soldiers and everything necessary.

Having prepared some native boats, one of which was used by one of our priests and the soldiers, they first stopped at the island of St. Ann, known as Rota by the natives,[7] then at Agiguan,[8] Guardian Angel, and from there to Tinian,[9] or Buena Vista Mariana, and they finally landed on Saypan,[10] known to us as St. Joseph. The strength of the north wind prevented any further progress. Good results were obtained in every place; many adults at the point of death were baptized. Suitable sites for churches and residences were selected in each island, harbors and convenient stations for boats were examined, and all the islands can be kept under our rule if a modest presidio is formed on the island of Saypan. The governor was greatly pleased at the report of the expedition but when the missionary returned to Saypan he was not so graciously received. The old spirit of rebellion was still alive, but the governor determined to remove all the obstacles to the spread of the faith. He ordered larger trees to be cut and everything provided to construct a boat of twenty-five cubits in which he could make personal inspections and provide safeguards to enable the ministers of the gospel to go about more conveniently and securely and spread the law of Christ. Although the greater portion of the soldiers and many of the natives were engaged in erecting a quadrangular fortification for the defense of the royal presidio, there was no lack of volunteers to assist in our work and they did not cease until safe travel prevailed over the Marianas ocean.

It seemed advisable to appoint evangelical workers to the neighboring island of St. Ann and not fail, as far as lay in our power, in the needs of souls, especially in view of the fact that the impatient people had repeatedly asked this very thing. They made promises to deliver to us, when the boats arrived, the malefactors and leaders of the rebellion, that they might be punished and the island purged. To their petition they added the weight of presents, and many times they liberally gave us and our soldiers the fruits which we eat here in place of bread. They suffered no light inconvenience during the wars and fires, and their swords never violated the peace made with us. And when their eyes were opened the whole island co-operated with us and they prepared themselves for the sowing of the gospel with the desired results. When the governor was told of this he did not deem it just to leave such petitions unanswered.

Therefore, from all of the missionaries three were chosen to whom the spiritual care of this island would be entrusted and, having prepared all the necessities for this holy expedition, they set sail with favorable winds and

[7] Forty miles north-northeast of Guam.
[8] Fifty miles north-northeast of Rota.
[9] Ten miles northeast of Agiguan.
[10] Five miles northeast of Tinian.

safely arrived at Sosa. This place deserved this favor because of its special loyalty and attachment to us. Apostolic work was begun and a church and residence were erected, and inspired more by example than words, the people of other places erected churches and dwellings.

These are the noteworthy incidents which have taken place this year in our Marianas Mission, and there is hope that small things will soon be followed by those of greater fruit. For the sake of brevity we have omitted many details.

There is one thing which I may not omit because of the universally good result throughout the island. After rigid examination four hundred persons in this principal Residence have been found capable and worthy of receiving communion during this year of 1682. This may be a small number by European standards but it is remarkable here.

The Mission has advanced this year in temporal matters also, chiefly in obtaining a new governor. Under his guidance, not only were the ordinary crops increased and the sloth of the people in caring for the fields eliminated, but, by virtue of a royal decree, the new neophytes who are converted in the first twenty years of the Mission are absolved from back taxes and any other penalty imposed during that period for any reason whatever. A condition was imposed that they should cultivate their plantings more assiduously in order to obtain a large crop of Indian corn, grain, and roots, which are eaten here and which are no small help to the soldiers. Deserving natives were given additional fields with the obligation of cultivating them sufficiently to supply themselves and the priest living among them.

Besides this, there was a special effort made to introduce linen to cover the shameless nakedness of all these islanders. Cotton seeds were planted in good soil and they give a good crop. Soldiers who knew the art of weaving taught men in the way it was done in the provinces of Mexico and the Philippines. In a short time all learned the art. There was also a satisfactory increase in the cattle, goats, and sheep brought here from New Spain by the governor. Most prolific of all were the pigs, which increased so rapidly that trees and crops had to be protected from their depredations, and our soldiers hunted them skilfully with dogs and brought home a large number. More delicate plants and trees brought from New Spain flourish and our hopes increase every day. Only wheat has been a disappointment up to the present; possibly the long voyage and the intense heat spoiled the seed.

Only one thing is lacking for the full perfection of this happily growing Christian community, namely, that the navigation be established which has been so often commanded by royal decrees. Our governor, Don Antonio Sarabia, is handicapped in carrying out his desires by this lack of a suitable boat and there is no doubt that he will report fully on this to his Majesty and the Council.

Some Newman Letters from the Baltimore Cathedral Archives

The centennial of the conversion of Cardinal Newman, celebrated on October 9, 1945, was the occasion of numerous expressions of appreciation of the great Oratorian on both sides of the Atlantic. At the very time of the centennial there was discovered in the Baltimore Cathedral Archives a number of letters of Newman to Francis Patrick Kenrick, Archbishop of Baltimore, and one to James Roosevelt Bayley, at the time Bishop of Newark. These were found too late to be included in the October issue of the REVIEW, but the editors felt it would be of interest to our readers to have them now.

They deal, for the most part, with the financial assistance given to Newman by the American hierarchy at the time of the Achilli trial. Giacinto Achilli was an apostate Dominican friar who had come to England in 1850 and had been engaged in giving lectures on the crimes of the Roman Inquisition. Cardinal Wiseman wrote an exposé of Achilli's crimes against morality in Italy in the *Dublin Review* for July, 1850. Newman was giving a series of lectures at the Corn Exchange with the idea of meeting the attack of Blanco White and other enemies of the Church in England and on July 28, 1851, he lectured on Achilli, using the materials assembled in the Wiseman article. Within a month Achilli sued for libel and when Cardinal Wiseman was appealed to for the documents upon which he rested his charges, he could not find them. There ensued one of the most painful and anxious episodes of Newman's life. The trial dragged on until January, 1853, when Newman was finally let off with a fine of £100, although the costs and expenses of the trial amounted to £12,000 which were met by his friends. The other major subject touched on in the letters related to Newman's projected translation of the Scriptures, a suggestion made by Cardinal Wiseman to Newman in August, 1857, but which was never carried out because of failure to secure support from the English hierarchy. The latter part of the letter of December 3, 1852, was published by Wilfrid Ward, *The Life of John Henry Cardinal Newman* (New York, 1912), I, 303, as well as the whole of the letter of July 8, 1860, *ibid.*, I, 427.

Thanks are due to the Right Reverend Joseph M. Nelligan, Chancellor of the Archdioceses of Baltimore and Washington, for permitting copies of these letters to be made.

JOHN TRACY ELLIS

The Catholic University of America

Edgbaston, Birmingham, December 2, 1852 (*Private*)

To the Most Rev. Dr. Kenrick
Archbishop of Baltimore

My dear Lord Archbishop.

You may fancy better than I can put into words the extreme gratification it was to me to receive from your Grace a copy of the Resolutions in my behalf passed by the American Prelates at Louisville.[1] That gratification was enhanced by the circumstance that they were condescendingly transmitted to me by one, who, while he is at the head of the Hierarchy of the United States, is known far and wide, and is in particular our own instructor and guide, in his theological works.

May I be allowed to add that I have reasons, peculiar to myself, for feeling a special satisfaction at the notice so kindly taken of me by the American Prelates. The most obvious and pressing burden indeed, of which they are aiding to relieve me, is of course my pecuniary obligations which would have weighed me down for life; but their charitable interest in me has an accidental value which encourages me much. As far as I know myself, my only earthly ambition is to gain the praise of my Fathers and Masters in the Church. Oftentimes it happens that such a reward is not good for a man; nor has he any right to be disappointed if it is withheld, but must lay the failure to the account of his own imperfections. However, when it pleases the loving Providence of God to grant it to him, it is a source of consolation and strength, inferior only to that which comes supernaturally from Him Who is the source of grace and truth. This is the peculiar benefit which I thankfully recognize in the kind language in which your Grace and the other Prelates whose names you send me, speak of me. My own bankers are "the Birmingham Banking Company, Birmingham," and their London correspondents are "Messrs Jones and Lloyd Bankers, London." Contributions may be paid there, or to the account of "Lord Arundel and Surrey and the Chevalier Zulueta, at the London Joint Stock Bank 69 Pall Mall, London."

[1] The meeting in Louisville to which Newman refers was the consecration of the Cathedral of the Assumption which took place on October 3, 1852, and which drew two archbishops and eight bishops to the city. Cf. J. L. Spalding, *The Life of the Most Rev. M. J. Spalding, D.D.* (New York, 1873), p. 148.

In the letter I inclose I have used the words "My Lords," "Your Lordships etc." I do not sufficiently know what is usual in the United States to feel confidence in my mode of publicly addressing the Bishops. May I leave it to your Grace's kindness to correct my error, if it be one.

Begging your Grace's blessing on me & mine, I am, My dear Lord,[2]

Edgbaston, Birmingham, December 3, 1852.

To the Most Rev. Dr. Kenrick
Archbishop of Baltimore

My dear Lord Archbishop.

I have received with feelings of the deepest veneration and gratitude the Resolutions which your Grace has condescended to transmit to me by his Lordship the Bishop of Louisville, professed by a large meeting of Catholic Prelates in that city; and I hope they will indulgently receive the few and imperfect words in which I attempt to express my sense of the great honour and kindness which those Resolutions have conferred upon me.

Did I need a fresh proof, in addition to the many which have already been showered upon me, how the loving Providence of God defeats evil and turns trial into joy and triumph, I should find it in the course and issue of the proceedings to which those Resolutions relate. And did I look for an evidence of the unity of object and the world-encircling charity which are the characteristics of Catholicism, I should find an instance even more impressive than occurs in apostolic times, (as occupying a more extensive field and carried out amid the changes of human society,) in that vigilant paternal sollicitude which has fixed the eyes of an exalted Hierarchy, with the whole continent to engage them, upon one person, over the great ocean, who happens in a particular instance to have been made the sport of the common enemy of Christians in every land.

My Lord, I think I recollect the saying of a heathen sage, to the effect that the most perfect policy was that in which an injury done to the humblest citizen was felt as a blow dealt to the whole community; but how much nobler a conception do I see fulfilled today, when an individual whose claim on Catholics is not that of a citizen, but of a stranger, who has but come (as it were) to their hearth, and embraced their altars, and appealed to their hospitality, is raised by the hand and lifted out of his distress as if he had been, all his life long, of the number of the "cives sanctorum et domestici Dei."

But I have touched upon a higher theme. "Hospes eram, et collegistis

[2] Baltimore Cathedral Archives, Special C Q-2. Hereafter these archives will be referred to as: BCA. The signatures of both this letter and the one that follows have been cut away; both letters were written on mourning stationery.

ille." It is not I who am the real object of the bounty of Catholics; nor is gratitude, such as mine, its true reward. Let me venture to say it; they have been serving Him Who accepts, as done to Himself, mercies bestowed upon even the weakest of His disciples; and they have been securing a recompense from the just Judge, Who never suffers Himself to be outdone in the interchange of offices of love.

And now, My dear Lord Archbishop, it only remains to me to beg your blessing and the blessing of your Most Reverend and Right Reverend Brothers, and to subscribe myself.

With profound respect

Your faithful and obedient servant in Xt.[3]

Edgbaston, Birmingham, March 18, 1853.

To the Most Rev. Dr. Kenrick
Archbishop of Baltimore

My dear Lord.

How I wish it were given to me to thank you in person & to ask for your blessing! That being impossible, I can but express in a few cold words on paper my great gratitude to you and all my American friends for the substantial marks of their sympathy, they have showed me. They have done quite *enough*, though your Grace's kindness has wished them to do more, for I trust the subscription has risen to the point required. The argument about the costs is still to come, unless we are fortunate enough to compromise the matter, but still, I trust, we are prepared for all contingencies. My friends, who have been so good to me, must help me to return thanks to the Source of all good, for having brought me through a great trial so safely.

There is a general undoubting feeling that our cause has been successful—and our opponents share it. The judges themselves seem to have been struck with the disappointed air of the counsel for the prosecution when the sentence was announced. There was apparently an expectation all over the court that I should suffer some considerable imprisonment—in which certainly I had participated up to the time of the sentence and when I left our London oratory in the morning, my dear brothers parted from me as if for prison.

However, I will not occupy your valuable time with more gossip, and repeating my acknowledgments and begging your Grace's blessing, I am, My dear Lord Archbishop,[4]

[3] BCA, Special C Q-1.

[4] BCA, Special C Q-3.

Edgbaston, St. Mark's Day, 1853.

To the Most Rev. Dr. Kenrick
Archbishop of Baltimore

My dear Lord Archbishop.

I have to acknowledge with many thanks your Grace's additional [next word ineligible] & I beg to express my gratitude through you to my benefactors for their great liberality.

I have been lately quite overpowered with the Archbishop of New York's speech about me, which I see in the papers.

How can I ever praise sufficiently the Merciful Providence of God, Who has raised up for me such generous friends, and carried me through so great a trial!

The blow intended for me has indirectly and accidently fallen on our Bishop, Dr. Ullathorne, and Dr. Moore President of Oscott College. They had *ex officio* shares in a Welsh Bank which failed two years ago. The officers witnessing the liberality of Catholics to *me*, determined, as they expressed it, to "put the skrew on Catholics," for the benefit of the creditors, for *each* shareholder is legally answerable for the whole debt, which in this case is about £250,000! They demanded accordingly £1000 of the Bishop lately; & since he paid it, now they demand £3500 more, & so they will go on. The Bishop sees through it, & in consequence he and Dr. Moore are at this minute in Warwick Gaol! I have not seen them yet, since they did not go till the day before yesterday. They were in confinement in Birmingham before that. I have heard from the Bishop this morning. Their accommodations are *bad*, but he has been a missioner in Norfolk Island before now and does not mind it. They will both have to go through the Insolvent Court, & so disappoint their enemies.

Begging your Grace's blessing, I am, My dear Lord Archbishop,

Your faithful & obliged servant.
John H. Newman

P. S. I should have acknowledged the precise sum as being £91. 15. 6.[5]

[5] BCA, Special C Q-4. The episode of Ullathorne and Moore in Warwick Gaol is explained in Cuthbert Butler, *The Life and Times of Bishop Ullathorne, 1806-1889* (London, 1926), II, 171-174.

The Oratory Birmingham, January 11, 1855.

To the Most Rev. Dr. Kenrick
Archbishop of Baltimore

My dear Lord.

What a sad disappointment to me that I have missed you! Had I known the time of your coming, I certainly would have had some arrangement which would have hindered such a piece of bad fortune. I have heard nothing of Dr. Hughes or any other American Prelate; so I hope they have not passed Dublin also since my absence.

The truth is, I had been four months away from this place, and my presence here was imperative. The Holy Father has given me leave of absence, hence Dublin, but only for three years, and I must not be away from the Oratory longer time than Dublin actually requires—so that in the vacations I am bound to be here.[6]

We are getting on very well, I am glad to say. We have above 60 on the books for entrance—between 30 and 40 in lecture. In my own house I have eight—2 English, 2 Irish, 2 Scotch, and 2 French. I hope I shall one day add, 2 American.

We have watched with the greatest interest, as you may suppose, the late proceedings at Rome. They have issued in a most wonderful course, which employs the minds of Protestants almost as much as ours, tho in a different way.[7]

We were much pained to see by the papers, that the good priest who was tarred and feathered, has died in consequence of the ill usage.[8] Is he your first martyr? I think not. Begging your Grace's blessing,

I am, My dear Lord,
Yr faithful servt. in Xt.
John H. Newman
of the Oratory

P. S. I am sorry you should have occasion to notice errors in the American list of names.[9]

[6] At this time Newman was still very much preoccupied with his work as Rector of the Catholic University of Ireland.

[7] Newman was here referring to the definition by Pius IX of the dogma of the Immaculate Conception on December 8, 1854.

[8] The reference is most likely to Father John Bapst, S.J., who was tarred and feathered by a nativist mob at Ellsworth, Maine, on October 14, 1854. However, the press report of his death was false as he lived to serve a term as President of Boston College after this incident.

[9] BCA, Special C Q-5.

The Oratory, Birmingham, July 8, 1860.

To the Most Rev. Dr. Kenrick
Archbishop of Baltimore

My dear Lord Archbishop.

I have received from Mr. Shea a copy of the letter, which your Grace has been so good as to address to me through him on the subject of your translation of Scripture.

I beg to congratulate you on the progress you are making towards the completion of your work, which is not the least of the benefits, of which the good Providence of God has made your Grace the instrument towards us. I earnestly trust & pray you may have leisure and health to bring it to a termination.

I did not know, what I find by your letter, that your Grace had been in some suspense as to the intention of the English Bishops with respect to it. For myself, as you seem to wish me to speak on the subject, I can only say, that I have been in the same suspense myself, and know nothing beyond the fact of the Bishop of Charleston's letter.[10] The Cardinal's many anxieties and engagements, and his late and present severe indisposition, doubtless are the cause of a silence which I am sorry you have felt to be an inconvenience.

Begging your Grace's blessing
I am, My dear Lord Archbishop,
with great respect,
Your faithful servant in Xt.
John H. Newman
of the Oratory.[11]

The Oratory, Birmingham, October 24, 1867.

To the Rt. Rev.
The Bishop of Newark

My dear Lord.

I am very sorry I was away when you did me the honour of a call. And nothing is left to me but to thank you for it, and to assure you of the value I set upon it.

It gratified me exceedingly to hear from Fr. Neville,[12] who saw your

[10] The Bishop of Charleston at the time was Patrick N. Lynch (1817-1882).

[11] BCA, Special C Q-6.

[12] William Paine Neville, a convert priest, who was the constant companion of Newman in these years.

Lordship, that you spoke so well of my writings. The best human reward I can have for my endeavours to serve the Church, is the testimony of such persons as yourself,—high as authorities, and weighty from their opportunities of judging,—given in favour of their usefulness. And since those writings have not always been kindly received on publication, I am proportionately relieved and encouraged on the other hand when persons, who ought to know, tell me that on the whole they have done good.

As to the Translation of Scripture, about which you inquired of Fr. Neville, I would gladly have gone on with it, had Cardinal Wiseman been warm about it. But he was too busy to be strenuous about anything. He was a man of large views, and full of resource and suggestion—but he lived for the day—and every fresh event seemed to wipe out from his mind those which preceded it. As to the Translation, he wished to commit to me the responsibility and liabilities of the whole undertaking, and I felt the financial part of it was more than I dare engage in.

I am, My dear Lord,
begging your blessing for me & the Oratory,
Your humble servt. in Xt.
John H. Newman
of the Oratory.[13]

[13] BCA, Special C Q-7. The editors of the REVIEW are indebted for this letter to Sister M. Hildegarde Yeager, C.S.C., who discovered it in the Baltimore Cathedral Archives while doing research on her forthcoming life of Archbishop Bayley.

BOOK REVIEWS

GENERAL CHURCH HISTORY

Christian Denominations. By KONRAD ALGERMISSEN. Translated by Joseph W. Grundner. (St. Louis: B. Herder Book Co. 1945. Pp. v, 1051. $7.50.)

Dr. Algermissen was a special editor and chief contributor of the articles on non-Catholic denominations in the *Lexikon für Theologie und Kirche* (1930-1938). His own manual on the subject, *Konfessionskunde* (first edition, 1930), is now presented as *Christian Denominations* in an English translation made from the fifth revised German edition (1939). The book may be regarded as a lineal descendant of Möhler's *Symbolism* (1832). The author regards his study as "part of dogmatic theology." Half of the book is given to a dogmatic and apologetic exposition of the Catholic Church. Six chapters are devoted to the separated churches of the East. The Protestant denominations are treated at fair length and with greater detail than in Monsignor Benson's *Non-Catholic Denominations.* Three concluding chapters cover the history and prospects of "The Reunion of Christendom." The arrangement and tone of the work indicate that it is intended to contribute to this desired reunion.

Part I draws a picture of the ideal church from the New Testament. "The Bible is the common ground on which the Church of Christ meets the sects, the Free Churches, and the national Churches. . . . The separate Churches . . . are to be judged on the basis of the Bible." The concluding chapter of this part, "How the Church differs from Free Church and Sect," points the way to Part II, the Catholic Church, showing how the actual Church meets the dogmatic ideal. This opens with a "Picture of the World Church," an elaborate array of statistics on all religions of the world and of Christians in particular. Three succeeding chapters furnish a missionary history of the Catholic Church in ancient, mediaeval, and modern times, to complete the demonstration of the Church's universality. The remainder of this section covers the marks of the Church, the development of dogma, and the sources and contents of Catholic teaching.

Part III follows a similar pattern for the Orthodox churches and the older Nestorian and Coptic churches. History, statistics, sources of faith, official creeds, and semi-official catechisms, are all neatly summarized. Particular attention is paid to "The Contents of the Orthodox Faith" (pp. 621-664) stated from the Orthodox standpoint. "Worship and Popular Piety" contains a detailed description of the Eucharistic celebration.

Part IV, Protestantism, is longer than the preceding section and is the only one where historical material predominates over doctrinal. "The

Causes of the Protestant Revolt" are condensed from Pastor. "Luther's Life and Religious Ideology" (pp. 734-763) may eventually be considered as the most sympathetic biography ever written by a member of the Catholic Church. After the Calvinistic and Anglican communions, the other Protestant churches are divided into three main currents: the Baptist, Revival, and Eschatological groups. "The Doctrinal Contents of Protestantism" are presented largely in quotations from official creeds and catechisms. A final chapter contains a sympathetic appreciation of "Piety and Missionary Activity in Protestantism."

The specialist will not find anything new in this work, nor will the student find anything that is not available in other works of reference. But there is a thoroughgoing and thoughtful quality in *Christian Denominations* that makes it about the most satisfactory work of its kind now available in English. Catholics and Protestants will feel that it is a real and sympathetic contribution to understanding. An American may judge that the space given to single denominations represents a German estimate of their relative importance. Christian Science, for instance, has been deliberately omitted. The Mormons, however, and Jehovah's Witnesses come in for their share.

As far as the reviewer was able to check such a mass of names and facts, the information has the ring of being very much abreast of the latest statistics, and the theological parts are very carefully stated. It is also well printed, with a minimum of typographical errors, although a "not" has fallen out of critical sentences on pages 285 and 973. The index is quite full. Systematic bibliographies are given only for half a dozen denominations, apparently because they were non-German groups. It is safe to say that priests will not find as much information or food for thought on this subject in any other single work.

FRANCIS GLIMM

Seminary of the Immaculate Conception
Huntington, Long Island

Augustine's Quest of Wisdom. By VERNON J. BOURKE. (Milwaukee: Bruce Publishing Co. 1945. Pp. xi, 323. $3.00.)

Augustine's Quest of Wisdom is a scholarly work, interestingly written, and giving evidence of the author's many claims to competence. Vernon Bourke holds the doctorate from the Institute of Mediaeval Studies at Toronto. At present he is a member of the Department of Philosophy at St. Louis University, where for over a period of years he has been giving graduate courses on the philosophy of St. Augustine. The present work is the fruit of sustained interest, prolonged research, and years of teaching experience.

The volume under review is not a mere biography; neither is it a bare synthesis of Augustine's thought, but a happy combination of both. The author's purpose is to trace the development of one of the most outstanding minds of Christendom from his youth down to his death as Bishop of Hippo. This development of Augustine, a growth both intellectual and spiritual, is properly called a quest for wisdom, because, as Dr. Bourke points out, "Augustine began to realize that it was not enough *to know the truth,* but that it was necessary *to live justly and piously* in order to conform to the Christian concept of wisdom" (p. 59). The author unfolds this process of a quest for wisdom against the background of Augustine's life. This plan, besides adding life and interest, allows Augustine's development to be followed chronologically. It also brings out the importance of the historical background for the proper and full appreciation of a problem. The result is an excellent study of Augustine's quest for wisdom based on primary sources, namely, Augustine's own works, and corroborated, for the most part, by recent research on Augustinism and allied problems.

Added to the work are two very valuable and useful appendices. The first is a chronological list of Augustine's works, indicating where they are to be found in Migne, *Patrologia Latina,* or in the *Corpus Scriptorum Ecclesiasticorum Latinorum.* To this is added indications of recent bibliography on St. Augustine. The second appendix is a chronology of St. Augustine with reference to his works wherein these events are mentioned.

A few observations on the book are in order. The basic plan, suggested by the title, of showing a "quest" for wisdom is not carried out throughout the work. The period treating Augustine's Catholic life is more a detailed presentation of his developed thought, not a study of the process by which he arrived at it. The author points out well (pp. 201-202) the many difficulties involved in presenting the genesis of Augustine's development during these years in so far as there is so much to recount of his spiritual and mystical ascent to God, and he candidly admits that it is a task beyond the "ordinary author." His decision not to do so has affected the book in so far as the first half is much more interesting and readable. However, in justice to the author, it should be pointed out that it is precisely in the latter half that he gives very satisfying analyses of some of Augustine's greater works, and very lucid explanations of certain of the more involved problems in Augustine's thought. It seems that the works of St. Augustine in Appendix I should be arranged in three columns instead of two, thus making allowances for other editions later than *PL* or *CSEL.* Printed bibliographies could be carried through later than 1935 (p. 308). Thus, for 1937 there is De Labriolle in Fliche-Martin, *Histoire de l'église,* V, 47-78; for 1938, Altaner, *Patrologie;* and for 1940 there is the Italian translation of Altaner, corrected and enlarged by the author

himself. Ample use has been made of the *Dictionnaire de théologie catholique*, but not of the *Dictionnaire de spiritualité* or of the *Dictionnaire d'histore et de géographie ecclésiastiques*. It is surprising that the author in his notes did not always use the more critical editions. Occasionally, references to allied problems involved in the work could be more recent and specialized.

All in all, however, *Augustine's Quest of Wisdom* is a work which does justice both to St. Augustine and to the author. It can well take its place among the worthwhile books on Augustinism. It is encouraging to see the educated Catholic layman making a contribution in this field and showing such a fine grasp of so many theological and ecclesiastical problems. Finally, a word of thanks is due the general editor of the Science and Culture Series for giving a scholar the opportunity of publishing his work together with the valuable documentation of his research.

ALFRED C. RUSH

The Catholic University of America

Páginas de História Franciscana no Brasil: Esboço histórico de todos os Conventos e Hospícios fundados pelos Religiosos franciscanos da Província da Imaculada Conceicão do sul do Brasil, desde 1591 a 1758, e das Aldeias de Índios administradas pelos mesmos Religiosos desde 1692 a 1803 (com estampas). By FREI BASÍLIO RÖWER, O.F.M. (Petrópolis: Editora Vozes Ltda. 1941. Pp. 660.)

The record of the Society of Jesus in Brazil is so glorious and their achievements so numerous, that the work of other orders and congregations is often forgotten by the average student of Brazilian history. It is true that the Jesuits, as an organized group, were the first to cultivate the Brazilian vineyard. They arrived in 1549 and carried on an uninterrupted labor in all parts of the colony until their expulsion by the Marquess of Pombal in 1759. But although the history of the Jesuits in many ways obfuscates that of their colleagues in religion, it is nonetheless certain that the evangelization of Brazil was not exclusively a Jesuit enterprise.

As a matter of fact, this apostolic work was ably shared by the Franciscans, and their history in Brazil, though in many ways less brilliant than that of the Jesuits, is filled with admirable pages that the student would do well to remember. Certainly the state of religion in Portuguese America would have infinitely suffered had not the friars, still fresh from their accomplishments in Mexico, added their strength to that of the Jesuits and others who brought Christianity to Brazil.

The first Mass celebrated in Brazil was said by the Franciscans who, in 1500, accompanied Cabral on his voyage of discovery. During practically the rest of the century only isolated instances of Franciscan ac-

tivity are recorded; and it was not until 1585, with the founding of the first Franciscan convent at Olinda, Pernambuco, that the work of the friars really began. In later years other convents as well as hospices (*hospícios*) and Indian missions were established in various parts of the country, from the far north to the river Plate, until the Franciscans could boast of an impressive chain of stations from which to spread the gospel. By the end of the colonial period the Franciscan family in Brazil was organized into two provinces, that of St. Anthony in the north, and that of the Immaculate Conception in the south.

Father Basílio, in his *Páginas de História Franciscana no Brasil*, apart from a general introduction, has limited himself to the southern province, his own. As to the method followed, he has chosen to write the history of each Franciscan establishment in the order of founding. He has thus given us invaluable information on thirteen convents, four hospices, and five Indian missions. To achieve this Father Basílio has leaned heavily on the provincial archive of the order in Rio, and on local Franciscan archives. In addition, he has gathered pertinent material from the standard printed chronicles and histories. He has been careful to provide the reader with an abundant critical apparatus, and has in other ways prepared a work of high historical value.

The book was published to coincide with the fiftieth anniversary of the arrival of the first German Franciscans who were authorized by the Holy See to restore the languishing Franciscan provinces of Brazil. During the reign of Dom Pedro II religious societies in the country were prohibited from accepting novices, a measure designed eventually to extinguish all regular religious establishments in Brazil. When, therefore, a republican régime was proclaimed in 1889, and freedom was at last granted to the Church, what remained of many a Franciscan community was no more than two or three aged friars. In fifty years the Franciscans in Brazil, thanks to the efforts of the German friars, have gone a long way toward restoring the former flourishing state of the order; and it is, indeed, fitting that on this anniversary the memory of the new pioneers should be honored with a solid piece of historical research.

MANOEL S. CARDOZO

The Catholic University of America

Pillars of the Church. By THEODORE MAYNARD. (New York: Longmans, Green & Co. Pp. xi, 308. $3.00.)

This collection of sketches deserves a welcome. For if an able writer, already author of more than a score of volumes, should surround himself with twelve groups of books, each group bearing upon a person conspicuous in religious history; and if he should discuss these persons in twelve

chapters, quoting generously from the literature at his elbow and also allowing himself frequent excursions into interesting matters, more or less related to his topic; and if, from time to time, he should indulge in apt pleasantries and witty comments—the result would almost surely be delightfully informative and entertaining. Since, roughly speaking, the above hypothetical description actually applies to Mr. Maynard's latest book, the volume will not be unacceptable to the reasonable reader—who presumably will not here expect precise references nor look for formal arguments in support of all the author's views and verdicts, but will rest content with a brief bibliography for each chapter.

On four of the twelve here discussed—Sts. Francis Xavier, Philip Neri, Vincent de Paul, and Mother Cabrini—the author has already published individual volumes. With the other eight—Sts. Benedict, Patrick, Dominic, Louis, Thomas More, Teresa of Avila, the Venerable Bede, and Coventry Patmore—he is thoroughly and sympathetically acquainted. He makes no claim to original research; the principal merit of his book comes from unconventional descriptions and discussions. Throughout he shows himself well read in authoritative sources and quotes from them repeatedly.

The title of the book will inevitably arouse definite anticipations. The author explains that his purpose was "to illustrate Catholic variety, but to choose with an eye to nationality." That he found it difficult to confine himself to only twelve representative Catholic figures is not hard to believe; no one could make a universally satisfactory selection. It would have been wise, however, to omit the stating of motives and boldly to base his choice on reasons of convenience rather than on reasons of congruity. Among the more interesting essays are those on Sts. Dominic, Thomas More, Francis Xavier, Philip Neri—and especially Vincent de Paul, although one wishes the author had been more sparing of superlatives. A debatable selection is Coventry Patmore—all the more so because that genius has not been adequately dealt with in the present study. Mr. Maynard is probably over optimistic in believing that everyone will accept his inclusion of St. Patrick as a sufficent recognition of the island of saints and scholars.

Mr. Maynard pays a handsome tribute to William Thomas Walsh's *St. Teresa of Avila* as "the best general account of St. Teresa that has been written in English," but he adds that Dr. Walsh "does not always know when to refrain and when to omit." Curiously enough, some critics will think that Mr. Maynard displays the same weakness by introducing a page on Aldous Huxley and Gertrude Stein when dealing with the same saint.

JOSEPH MCSORLEY

Church of St. Paul the Apostle
New York City

AMERICAN CHURCH HISTORY

El Catolicismo en Estados Unidos. By RICHARD PATTEE. (Mexico: Editorial Jus. 1945. Pp. ii, 541.)

This volume will be welcomed by all who have at heart a closer understanding between the Anglo-American and Latin peoples of the western hemisphere. Our southern neighbors, the vast majority of whom are professedly Catholic, have long been in need of something to counteract the bad will disseminated by meddlesome propagandists who, as John W. White says, leave behind them a country in which over half of the population profess no religion and go off to evangelize the peoples of Latin America, as if these were some pagan tribes of darkest Africa. They have been in need of proof that a large percentage of our population is of the same religious persuasion as themselves, and that not a few of our recognized non-Catholic writers and educators evince a sympathetic attitude toward the traditional culture and institutions of Latin America. *El Catolicismo en Estados Unidos* supplies this long-felt need. This volume is not merely a study of the founding of missions and the erection of dioceses in our country; it is, as the author states, an abridged history of the United States, with the establishment, vicissitudes, and marvellous development of Catholicism as the central theme.

The author, who is well known to all interested in Latin American affairs and who speaks Spanish and English with equal facility, may not, as he himself admits, have produced a work of erudition, a work replete with citations, references, and commentaries, but he has drawn a complete and colorful picture of the birth and marvellous growth of the Catholic Church in our country, and he has depicted for us in a charming and delightful manner her trials and her successes, her failures and her triumphs, her tact and patience in pressing onward without awakening a dormant and traditional Protestant bias and her ability to adapt herself at all times to the problems and exigencies of our national life. He has drawn for us a dismal picture of the administration of Harding and Coolidge, whom he characterizes as the most colorless and incompetent executives that have ever occupied the White House; he is loud in his praise of Franklin Roosevelt, attacks what he would call the ostrich attitude of the isolationists, claims that the control of the economic life of the United States by international Jewish bankers is a myth, and, while granting that the triumph of Communism in this country would be a calamity, denies that under the present circumstances it has made any perceptible progress and that to brand as communistic every person or measure that makes for social progress would be a lamentable error.

Of very special interest to the Latin American reader are the chapters dealing with the Spanish and English systems of colonization, in which

he leaves no doubt as to the superiority of the former; the chapter treating of the stupendous efforts in behalf of the laboring classes undertaken by the Department of Social Action of the National Catholic Welfare Conference, under the direction of the late Monsignor John A. Ryan and in accordance with the principles of social justice as set forth in the encyclicals of Leo XIII and Pius XI; and the final chapter drawing a comparison between the Catholicism of the United States and that of Latin America and showing that in our southern republics, where many who make boast of their Catholicism but receive none of the sacraments between baptism and extreme unction, anti-clericalism, paradoxical though it may seem, is one of the most eloquent proofs of the power and influence of the Church.

We believe the author unduly severe on our isolationists, whose position may be untenable but whose loyalty and patriotism no one will question; and we believe him too severe also on the immigrant Irish clergy and laity of the days of Archbishop Maréchal and Bishop England. The attitude of these immigrants, although in more than one case not commendable, is at least understandable. These, however, are but minor flaws in a work that will go a long way toward breaking down prejudice and developing and fostering a spirit of inter-American solidarity and co-operation. We trust it will be turned into English shortly. For the English edition and for a second Spanish printing an index would be helpful.

PETER P. FORRESTAL

University of Notre Dame

Consular Relations between the United States and the Papal States; Instructions and Despatches. Edited with an Introduction by LEO FRANCIS STOCK. (Washington: American Catholic Historical Association. 1945. Pp. xxxix, 467. $5.00.)

Students of international relations and of Italian political history of the period of the Risorgimento will welcome the publication of *Consular Relations between the United States and the Papal States,* not only because it marks another substantial contribution to American historical scholarship, but also because of the important and interesting information the volume contains on American relations with the Papal States, on the political and social conditions of Italy as viewed by American representatives during a very critical period of her history, and on several items of church history. We are, therefore, grateful to Dr. Stock, who, with painstaking care and diligence, has edited and supplied the volume with an excellent introduction and to the American Catholic Historical Association and the Bishops' Committee on the Pope's Peace Points whose generosity made possible the publication of the volume, the material for

which had long since been collected but remained unpublished for the want of a patron.

In 1933 the American Catholic Historical Association published the first volume of the series, which was also edited by Dr. Stock, containing the instructions and despatches to and from the American ministers at Rome from 1848, when diplomatic relations were begun, to the year 1868, when, unfortunately, those relations were abruptly and unceremoniously discontinued by the United States Government. That first volume presented a wealth of information on the origin and course of the diplomatic relations between the two governments. Desirous as they were to keep the secretaries of state informed of what was transpiring in the Papal States, the despatches of the American ministers in Rome shed much new light on the political and social conditions in the Papal States during those crucial years.

The present volume—the second in the series—is important because it helps to make more complete the story of the relations between the United States and the Papal States. However, as Dr. Stock points out in the preface, the account of those relations remains incomplete, for there is still missing the correspondence that was exchanged between the papal secretariat and American ministers in Rome (some of which, however, were published in the first volume), and the despatches to the Vatican of the papal consuls general in the United States and whatever letters were exchanged between the latter and their vice consuls. Dr. Stock does not believe that this material, which is still unavailable, would add much of value.

The original documents printed in this volume were found, for the most part, in the Department of State and later in the National Archives. A few of the documents were located in the archives of the Archdiocese of New York. However, the editor is certain that not all documents on the subject were found. In the case of some consuls, as for example, Sartori, very few of their official despatches and reports could be located.

In a masterly introduction the editor traces the origin and development of the consular relations between the United States and the Papal States and the establishment of trade reciprocity between the two governments. Quite naturally the great bulk of the volume (360 out of a total of 437 pages) is devoted to the despatches of the eleven United States consuls to Rome from the appointment of Sartori in 1797 to David M. Armstrong who was still in Rome in 1870 when the Italian troops occupied Rome and declared it the capital of United Italy. Approximately twenty-five pages are given to the despatches of the three American consuls at Ancona from 1840 to 1861. Mention is made of the three consuls to Ravenna from 1844 to 1853, although none of their despatches was deemed important enough for publication (p. 386). For reasons that are not clear, Dr. Stock failed even to list the American consular agents at Cività Vecchia and at Carrara.

This reviewer believes that especially the despatches from the consular agency at Cività Vecchia, which was established as early as 1825, would have disclosed important information on the political history of the Papal States.

Presenting a new phase in Papal-American consular relations, the last fifty pages of the book (pp. 387-436) contain the despatches from the papal consuls to the American secretaries of state, beginning with the appointment of Count Ferdinand Lucchesi in 1826 to Louis B. Binsse in 1870 and after. These documents contain hitherto unknown facts concerning the activities of the papal consuls resident in the United States. The volume ends with an appendix listing the papal consuls to the United States by cities and with a useful index.

Although many of the despatches deal strictly with consular and commercial matters, American consuls never failed to report to the secretaries of state important political, religious, and ecclesiastical events. Therefore, these despatches are extremely interesting and important, especially those written before the establishment of a diplomatic mission to Rome. The reader cannot but be impressed with the important fact that American consular representatives in the Papal States were always received with deference and respect and on the same footing as full diplomatic representatives of other nations. It is regrettable that in one or two instances American consuls made themselves unpopular with papal officials because of the enthusiastic support they gave to the revolutionary elements in the country. On the whole, however, these relations were marked with mutual respect and understanding. Perhaps it is not too much to hope, as Dr. Stock states, that we may draw from these despatches some idea of the value of history as a guide to contemporary problems.

HOWARD R. MARRARO

Columbia University

Mitri. The Story of Prince Demetrius Augustine Gallitzin. By DANIEL SARGENT. (New York: Longmans, Green and Co., Inc. 1945. Pp. 327. $3.50.)

The career of Demetrius A. Gallitzin must arouse the interest of any reader. He was born at the Hague, the son of Dimitri A. Gallitzin, a princely Russian diplomat, and Amalia Schmettau, a German lady of high nobility. Here the child came in close contact with French philosophers who were friends of the family. Later his platonic mother and her children became fervent Catholics at Muenster, where they associated with prominent churchmen and renowned men of letters. In 1792, while on a tour of the United States to prepare for a diplomatic career, the young prince decided to enter the clerical state and he had the distinction of

being the first priest who received all holy orders in the new republic. Finally, for over forty years he led the life of a pioneer missionary in the Allegheny mountain region.

This dramatic life has already found a number of biographers on both sides of the Atlantic. During the past year the sesquicentennial observance of his ordination afforded the occasion for a new study by Daniel Sargent in his *Mitri*.

Naturally, Mr. Sargent used material of former writers on this subject and added valuable sources to give us a new, and in some respects, a more complete picture of the missionary with his successes and difficulties. Undoubtedly, the style will please many a reader. The author has divided his story into twenty-three chapters. The first five give the European setting for the young prince. Chapters 11, 12, and 13 may be called the focus of the narrative. They relate the foundation of his missionary center and will appear to many as the best in the book. Other titles have been chosen to attract the eye of the reader: "A Wish to be Bishop," "Lost from Sight," "Don Quixote." They picture his later difficulties. The last even begins with these words: "If any one wants to know how not to become a bishop let him read this chapter." In this treatise the weaknesses of the apostle of the Allegheny Mountains are, perhaps, given too much in detail.

While persuing this biography the thought rose repeatedly in the reviewer's mind: shall we ever have a final historical picture of prince-priest Gallitzin? The missionary was very painstaking in his diaries and other papers, but some must be lost. Father Lemke, as he always spelled his name in official papers (deeds, letters, last will and formula of profession) became the successor and literary heir of the pastor of Loretto. He went to Europe in 1858, where he used Gallitzin's writings in his *Leben des Prinzen Gallitzin*. As far as we know, these sources have remained in Europe. Father Lemke had none at his death in 1882. We are certain that his own memoirs were entrusted to Father Forner, beneficiary in Toelz, Bavaria, who wrote on July 15, 1884, that only a part of them were published in the Cambria *News* in 1879. Later investigations by the reviewer only brought the information that the literary executor of Father Forner died in 1924. Since that time all trace of these manuscripts has been lost.

From an historical standpoint it must be regretted that some recent studies connected with this subject were not utilized by Mr. Sargent. A number of statements about western Pennsylvania need revision. The most notable are those about Father Peter Helbron, the best friend of the prince-priest. The old spelling of this missionary's name is still used. So far eighteen variants have been found, although he always spelled it "Helbron" in his letters and in the baptismal registers of Goshenhoppen, Phil-

adelphia, and Sportsman's Hall, some of which were published in the *Records* of the American Catholic Historical Society. Since that time even his own baptismal record was discovered which reads: "Baptizatus est die Julii 1739 Petrus Helbron, filius Joannis M. Helbron et Mariae M. Gottlieb, ex Hilbringen." More important, however, is the statement: "Father Helbron, a German, who had once caused trouble at Holy Trinity Church (Philadelphia), had turned over a new leaf and was sent there (Sportman's Hall)." It was not Peter Helbron, but his brother and predecessor Charles who had caused the trouble. He went to Europe in 1791 to collect funds for this church and became a martyr of the French Revolution. On the contrary, Peter Helbron defended the rights of Bishop Carroll against the intruder, Jon Goetz in 1796, and received the prelate's praises. (Hertkorn, *Retrospect*, pp. 42-52 et al.) It is true, Helbron's English diction was poor, as he wrote phonetically, being already past sixty when he arrived at Sportsman's Hall. Still his letters show that he could express his thoughts in that language and his missionary zeal during the next sixteen years entitle him to the name apostle of western Pennsylvania. He died at Carlisle on April 24, 1816. Also Mr. Sargent's statement that "Sportman's Hall was bought by *some priest seven years back from a sportsman*, but there is no *hall*," cannot be accepted. It was bought by Father Brouwers, a Franciscan, from Joseph Hunter, a farmer, and the word "hall" or lodge originated from the fact that eastern sportsmen used the log-cabin for shelter during hunting seasons. Later the name was transferred to the whole farm, like the word "manor" became associated with eastern Catholic missions. Among other inaccuracies it may be noted that Greensburg had property for a church since March, 1789, but no church, which was only dedicated by Bishop Michael O'Connor of Pittsburgh on December 5, 1847. Therefore, the difficulties between Fathers McGuire and McGirr, and the trustees of that congregation, must be transferred to the Sportsman's Hall church, or as it became popularly known the "Hill church." Finally, the characterization of the venerable Bishop Conwell is rather hard on the good old prelate (p. 210).

FELIX FELLNER

St. Vincent Seminary
Latrobe

Too Small a World: The Life of Mother Cabrini. By THEODORE MAYNARD. (Milwaukee: Bruce Publishing Co. 1945. Pp. xvi, 333. $2.50.)

Beginning in the 1880's a new and serious problem faced the Catholic Church in the United States. Thousands of Italian immigrants were coming to this country where their faith was well established, but yet they

found themselves, not only economically and socially, but even spiritually among the underprivileged. Their condition has been described in a sentence, "Here we live like animals: one lives and dies without a priest, without teachers and without doctors." The subject of this biography probably did more than any other single individual to remedy these conditions among her expatriated countrymen who lived in the large American cities. Her life, however, is not a story of social work, but of high sanctity.

The author has written what is commonly called a popular biography of Francesca Cabrini. All the apparatus of critical historical writing are missing, although the introduction, written by Aristeo V. Simoni, the vice-postulator of Mother Cabrini's cause, informs the reader that Mr. Maynard had access to the apostolic process of beatification and other documents. There are indications that the latter included those preserved by her daughters of the Missionary Sisters of the Sacred Heart of Jesus. He also draws on their recollections. However, at only a very few points can one be sure of the source of the writer's information. The frequent use of dialogue, e.g., between two policemen on a Chicago street, indicates that it must have been based on the author's imagination. Perhaps there is developing a new hybrid which lies somewhere between biography and the historical novel.

The outline of the life of this naturalized citizen of the United States, who will probably be the first such to be canonized, is, nevertheless, soberly related. After her youthful days and experience as a teacher in Lombardy, where she dreamed of the foreign missions, in 1866 she built her own institute from the wreckage of another. In 1889, Pope Leo XIII made America her China by personally commissioning her to take up her work in this country. Bishop Giovanni Battista Scalabrini of Piacenza, who wrote of the immigrant's plight and founded a group of priests, the Congregation of St. Charles Borromeo, to alleviate it, had also influenced Mother Cabrini. It was his community who received her group of seven nuns when they reached New York at the end of March, 1889. Since the author leaves the impression that these Scalabrinians were the first, it should be stated that the Franciscans (1858) and the Pious Society of the Mission (1884) had already set up parishes for the Italians in the Archdiocese of New York. The scene into which Mother Cabrini entered is well described by Mr. Maynard. The lack of religious facilities, segregated squalor, hard labor, exploitation, and proselytizing were the common lot of the uprooted Italians. Further elements, such as the evils arising from secret societies among them, and the cool, if not hostile, reception proffered even by their fellow Catholics are not emphasized at all.

Francesca Cabrini's missionary activity spread so far from New

York's Little Italy, in the shadow of the Brooklyn Bridge, that she could truthfully say, "The whole world is not wide enough for me." After building several institutions, and returning to Codogno, the motherhouse, she began a life of travel which is difficult for any biographer to follow. Several times she visited Central and South America where she set up schools for the well-to-do children. In New York City, and later in Chicago, she brought to the poor Italians the blessings of hospitals. Foundations were made—most of them by herself personally—in France, England, and throughout Italy. But the United States remained her chief center of operation and she studded the land with schools, orphanages, and hospitals, in Chicago, Scranton, Newark, Denver, Seattle, and Los Angeles. At the same time she occasionally dreamed of missions to Africa or Alaska! By the time of her death in Chicago in 1917 there were over 1,500 nuns in the congregation. No wonder Mr. Maynard concludes: "If Americans think of themselves as specially gifted with the facility for getting things done with the utmost dispatch, then Francesca Cabrini—whose life might be described as a quiet whirlwind—was the most typical of Americans."

Yet Mother Cabrini's life has to be written also as a spiritual adventure. Her physical activity during a life of sickness found its well springs of energy only in her spirituality. A chapter on this aspect, however, reveals only a fleeting glimpse of her soul as seen in remarks written to her sisters in religion. The author shows himself a good hagiographer in his treatment of the unusual phenomena in the life of this unusual woman. He does not multiply miracles, but narrates the "wonderful" events as they have been described by the original witnesses, without belaboring their genuineness. He does not hesitate to point out that alleged prophetic vision at times may be only shrewd inference. On the other hand, the writer seems to be much more ready than the devil's advocate—or the critical historian—to rely on the mysterious "bank of heaven," rather than on Mother Cabrini's obvious business acumen for explanation of the solution of several financial difficulties.

This delightfully written work should provide a welcomed introduction to Blessed Francesca Cabrini for many Americans, and incidentally acquaint them with the situation which brought her to us. As late as 1921, an Italian author still called it, *Il grave problema religioso italiano negli Stati Uniti*. The mortal remains of Mother Cabrini are entombed in the city which first welcomed her to our shores, but her spirit of universal charity must needs dwell in all our hearts if we seek to eradicate even the smallest remnants of such things as the "Italian problem."

HENRY J. BROWNE

The Catholic University of America

History of St. John's Seminary, Brighton. By JOHN E. SEXTON and ARTHUR J. RILEY. (Boston: Roman Catholic Archbishop of Boston. 1945. Pp. 320. $1.50.)

This book is written in commemoration of the sixtieth anniversary of Boston's major ecclesiastical seminary. After a sketch of its antecedents, the story of the institution hews closely to the chronological line and is built around the successive rectorships. Surprise awaits those who do not associate the hardships of pioneering with the Catholicity on the eastern seaboard. However, not the least of this rude experience accompanied the beginnings of the seminary movement in the Archdiocese of Boston. Pursuing a hesitant and transitory existence in the episcopal household, its early seminaries were, indeed, historic and apostolic. As time went on the College of the Holy Cross (1843) and Boston College (1864) were relied upon to furnish the schooling for preparatory students, while the more advanced ones were sent to seminaries at Montreal, New York, and Baltimore. The decisive preliminary event in the establishment of its own seminary occurred in 1875 when Boston was detached from the Province of New York. This change involved the canonical propriety of possessing its own seminary.

St. John's Seminary opened its doors in the fall of 1884 and is the alma mater of nearly 1,000 living graduates. From that date to the end of the scholastic year of 1910-1911, it was in charge of the Sulpicians. For a number of reasons, not the least of which was their opposition to the candidacy of Bishop O'Connell for the coadjutorship of Boston, the Sulpicians were marked for release. Thereafter the seminary was conducted by diocesan priests. Without doubt the going of the Sulpicians and the coming of the diocesan clergy was a major happening in the seminary history. Cardinal O'Connell's regime was marked by new buildings, particularly by the introduction in 1940 of the housing and faculty for a junior college. Up to this time St. John's had included only a senior college for a two-year course in philosophy and a theological department.

Both authors are alumni of St. John's. Father Riley is at present its librarian and Father Sexton, prior to his present pastorship, taught church history there from 1911 to 1940. In writing the history their aim was to portray the character, personality, and mode of life of the teachers and students. Besides, they intended to show their accomplishments. It is believed that the authors have reached their objective. So within the book the reader is introduced to a rather good over-all picture of the seminary studies, discipline, and spiritual life.

Throughout the volume stress is put on the faculty. Considering the number of professors under review and the space limitations, the authors have done a deal of good writing, particularly in their many thumbnail characterizations. While less emphasis is placed on students, the story

of their activities is adequately outlined. Some may find the write-up of the intellectual, scientific, and spiritual features a trifle too fugitive and too dispersed for easy and positive identification. Perhaps these elements would have fared better in a topical setting with some comparative treatment.

With its numerous appendices, including pertinent episcopal notes and rosters of the faculty and alumni, together with a generous allotment of photographs, the present history represents a well-rounded out accomplishment. Based on official seminary and diocesan documents, private diaries, and oral traditions and written by able, trained, and experienced historians, the volume may be a model for institutional histories.

PETER LEO JOHNSON

St. Francis Seminary
Milwaukee

The Jehovah's Witnesses. By HERBERT H. STROUP. (New York: Columbia University Press. 1945. Pp. vii, 180. $2.50.)

This is the first serious historical study of the Jehovah's Witnesses that has appeared in English, although two books in the German language have dealt with the movement. The work thus fills a definite need, for in recent years, due to the persecutions to which the Witnesses have been subjected and to the numerous cases of real importance in local and federal courts, involving the principle of religious liberty in America, in which Jehovah's Witnesses have figured, the public has come to know about them, and many must have been impelled to seek some reliable information concerning them. Who are they? What do they believe? Where do they come from? How do they operate?

There have been not a few books written about them from the controversial angle, for their heterodoxy at certain points, their extremely irritating attacks upon the churches and the clergy, and their often annoyingly persistent propaganda efforts have drawn the fire of more than one defender of the faith under such titles as "Millenial Dawnism," or "Satan in Disguise." Mr. Stroup's study is highly factual rather than evaluative, and relatively objective. He has studied the literary sources available with great care, including, of course, their own publications, but he has also through personal contact with their members, including as many of the "higher ups" as were willing to see him, sought light upon the movement, its past history, its organization, its aims, and ideals. While the top-ranking officials consistently refused to grant him an interview (the reviewer, also studying the movement, has met with a similar refusal) he has been able to acquire a very considerable body of information from living sources. It may, therefore, safely be taken as a substantially

accurate account of the historic rise and development of this vigorous, dynamic segment of organized religion in America. If at points, as it seems to the reviewer, it is not wholly clear, e.g., in reference to the organizational set-up, the fault is quite probably in the failure of the sources themselves to make it clear, rather than that of the author. He found that at the upper levels, at least, the movement has developed something of the character of a secret society. Probably the rank and file membership are no better informed concerning the inner workings than the intelligent outsider who attempts to investigate them.

Beginning with Pastor Russell and known popularly as Russellism or as the International Bible Students Association, the movement has had its main development under the leadership of Judge Rutherford. He has paid lip service to the founder, but has not hesitated to set aside some of his teachings. A more detailed study by Mr. Stroup of the precise changes made would have been valuable. The literature, both book, pamphlet, and periodical, circulated in such vast numbers throughout the world, consists chiefly of the writings of Judge Rutherford, not Pastor Russell. The leadership since the judge's recent death seems to be definitely in the Rutherford tradition.

On the whole the book presents a good description of the movement, its organization, its methods of work, its aims, its beliefs, the kind of people who belong to it, as well as the type of religious experience it represents. If it does not prove to be the definitive study—and no study of a rapidly expanding movement can be definitive—it is at least a valuable contribution to one phase of the history of religion in America.

CHARLES S. BRADEN

Northwestern University

MODERN HISTORY

Evolution of the Dutch Nation. By BERNARD H. M. VLEKKE. (New York: Roy Publishers. 1945. Pp. xi, 377. $3.50.)

Professor Bernard H. M. Vlekke is a Dutch historian and scholar who came to the United States because of the war. After lecturing at Harvard and elsewhere in this country he has returned to Rome to resume his post as secretary general of the Netherlands Government Historical Institute. As a parting gift, as it were, he has given us, in his *Evolution of the Dutch Nation,* an unusual presentation of the history of a people often neglected in the modern tendency to focus attention on the great powers. It is unusual by his own admission, for he warns the reader in his foreword that "the interpretation of Dutch history given in this book" is his and his alone.

In broad lines he traces the growth of his people through four great stages. The first deals with the origin of the land, the product of glaciers, seas, and rivers, and of the people of Celtic and Germanic strains. The second covers the rise of political organization among these people; the work of the fifteenth-century Dukes of Burgundy in uniting the seventeen provinces eventually brings them into the Hapsburg-Spanish sphere, from which the seven northern provinces, in the protracted revolt of the sixteenth and seventeenth centuries, declared and made good their independence. The beginnings of Dutch sea power are found in this era, as well as the foundation of the overseas empire that carried Dutch influence over the globe and made the tiny European state a great power through most of the seventeenth and eighteenth centuries. The heroic resistance of the Dutch to the ambitions of Louis XIV added greatly to their prestige in Europe, though the shifting alliances of the struggle cost them some of their empire in the western hemisphere. The third era was one of decline and defeat, due in part to internal dissension, and in part to the undue influence given the French in Netherland policy. This period saw the destruction of the Netherland state and the incorporation of its people in the expanding French empire. This was accompanied by internal changes that paralleled in some respects contemporary developments in France, especially in the direction of greater democracy. The fourth period began with the liberation consequent upon the defeat of Napoleon; it saw the restoration of William VI of Orange as William I, sovereign prince of a constitutional monarchy, and the temporary union with the southern Netherlands (Belgium); it included the modern political, cultural, social, and imperial developments that made the Netherlands of 1940 a worthy member of the United Nations.

Throughout, Dr. Vlekke lays great stress upon religious, cultural, and economic factors. The nineteenth-century polarization of political parties on religious lines over educational policy exemplifies the profound influence of religion in the lives of the Netherland people; the growth of Catholicism which, by 1930, had become the largest religious body in the country (embracing thirty-six per cent of the total population) is a particularly comforting illustration of the same religious spirit, and an interesting reversal for a people whose Calvinist ancestors revolted against the Catholic Philip of Spain in part because of religious difficulties. The gradual expansion of the electorate in the "Second Netherland State" by the adoption of universal manhood suffrage in 1917 and of woman suffrage in 1919, was a reflection of general world trade, as well as a response to domestic demands, particularly on the part of the Socialist party.

The text is fortified by scattered notes, and is supplemented by a classified bibliography and an extensive index. Helpful maps of the modern Netherland state are provided in duplicate.

Dr. Vlekke has given us an unusual work. There is little of the ordinary chronology of history in it; too little, one may suspect, for the average American reader. It is not a book for recreational reading, and should not be taken up without a "refresher" session with Blok's *History of the People of the Netherlands,* which will provide a framework on which to arrange the excellent literary, social, religious, economic, and imperial scenes given here. It is, however, a work that will well repay the careful study it demands in a fuller appreciation and understanding of the subjects of Queen Wilhelmina, our good allies in the recent world conflict, no less than in what we and they hope will be the future world peace.

JOSEPH H. BRADY

Seton Hall College

The French Revolution. By J. M. THOMPSON, Sometime Fellow of St. Mary Magdalen College and University Lecturer in Modern French History. (New York: Oxford University Press. 1945. Pp. xvi, 591. $5.00.)

There are dangers in all dualistic classifications. But in the long historiography of the French Revolution there is a real line separating historians into those for whom the Revolution was a good thing and those for whom it was a bad thing. The line is not quite identical with the lines which separate—if sometimes only in our classifying minds—left and right, radical and conservative, libertarian and authoritarian, free-thinker and Christian. Mr. Thompson's book is clearly the work of a man whose sympathies are with the people who made the great French Revolution.

It is a very good book, one of the fairest and best-balanced general accounts of the Revolution to appear on the pro-revolutionary side of the line in a long time. Notably, Mr. Thompson has almost wholly abandoned one of the key positions of older historians favorable to the Revolution—the position that it was the spontaneous uprising of a virtuous and unorganized people against the intolerable tyranny of their rulers. The reader will find here the details of the electioneering, the caucussing, the lobbying, the intriguing, and the rioting—the actual engineering of the Revolution—almost as if a wicked reactionary like Gaxotte were writing. On the role of the Paris *sections,* in particular, Mr. Thompson is very good. Indeed, the present reviewer does not know of any other single-volume history of the French Revolution which goes so thoroughly beyond the broad generalizations of textbook history and gets into striking but representative concrete details of life and institutions. On the background of the States General of 1789, on the *biens nationaux* and the *assignats,* on the Paris *commune,* even on bits of local history and on many other subjects, Mr. Thompson succeeds in bringing out the revealing concreteness usually obtained only in special studies or in many-volumed histories. He can

do this the better since he begins without the usual long description of the *ancien régime* (or the "causes of the Revolution") and ends sharply with the fall of Robespierre in 1794.

Mr. Thompson is a friend of the French Revolution. But his is not a partisan book. He has the professional virtues of the trained historian, and a wide and deep knowledge of his special field, which he has long taught at Oxford. He knows the importance of economics, but he is not, as Mathiez was, the victim of a narrow concept of economic determinism and class struggle. He is, for an Englishman, very free from the feeling that the French are somehow not quite decent political animals. It is usually only in shades of judgment that Mr. Thompson shows on what side his feelings are. He is, for instance, in the great republican tradition in his condemnation of the royalists generally as both politically inept and wickedly reactionary. Yet even here he is far from the Hollywood contrast of the villainous marquis and the virtuous commoner. Again, like most writers on his side of the line, he thinks Pius VI could have accepted the Civil Constitution of the Clergy; but he admits the haste and the faults of the Assembly in its grappling with the Church settlement. He writes temperately and with his usual effective concreteness of the working out of this settlement (or unsettlement) in Paris and the provinces, and he is quite free from the narrow anti-clericalism most French historians friendly to the great Revolution have continued to exhibit right down to the present.

Mr. Thompson's book is not quite the book for the beginner, either in academic courses or in general reading. Its chronological limits, 1789 to 1794, are too narrow. More serious, it is just a bit too allusive. Mr. Thompson is not deliberately and provokingly allusive, like Guedalla or Brogan, but he is so steeped in his subject, and he has relatively so much room, that, though he usually explains technical terms, as in law and finance, he cannot help tossing off occasional unexplained references, as, for instance, to the *Dictionnaire des girouettes* (p. 424). Add to this the fact that Mr. Thompson often writes in the balanced and faintly Gibbonian periods so dear to British historians, a style unhappily puzzling to this generation of American undergraduates, and it is clear that his book will hardly serve contemporary Americans as an introduction to the French Revolution. But for those who have made a beginning in the field, this is a book to be read with pleasure, profit, and, of course, occasional disagreement. And Mr. Thompson's book is interesting evidence that, even on a subject still so controversial as the French Revolution, there is a growing margin of agreement shared by writers on both sides of the line—not to be entirely effaced in our time, at least—which separates the lovers and the haters of that great turmoil.

CRANE BRINTON

Harvard University

An International Bill of the Rights of Man. By H. LAUTERPACHT. (New York: Columbia University Press. 1945. Ppp. x, 230. $3.00.)

Perhaps the most outstanding development in political theory since World War I has been the revival of the ancient idea of natural law among students of international relations. The recognition of the doctrine is not universal. Among some it takes the form of the recognition of a symbol or myth—something to be recognized even though it does not exist. (How grudgingly some people change their minds!) Among others the doctrine, not known in its genesis, is not clearly grasped and is less clearly stated. Mr. Lauterpacht's consideration of the historical development of the idea and of its importance shows scholarly comprehension. While he neglects Suarez and over-emphasizes Grotius, he compensates for the oversight in his appreciation of Vittoria. He recognizes clearly that an international bill of rights above state control must be built upon a law superior to any state and based on the nature of man. He is willing to accept the theory no matter whence its source—Aristotle, Cicero, St. Thomas, Hooker, Locke, Paine, or Jefferson. In other words, he accepts it as a heritage of western civilization whether it stems from philosophy or theology or both. In the theory of natural law he sees the defense of man throughout the ages against arbitrary exercise of authority and he would reclaim it for a similar purpose today.

The bill of rights which he would set up is divided into three parts. Part I contains the fundamental rights of freedom such as: prohibition of slavery; freedom of religion, of speech and opinion, of association; right to sanctity of the home and correspondence; right to equality before the law; right to nationality, emigration, and expatriation. Part II includes political, cultural, economic, and social rights, such as: government by consent, rights of semi-independent people and colonials, cultural rights of minorities, the right to work, the right to education, and the right to security from undeserved want. Part III is concerned with the supervision and enforcement of the bill of rights which he places in the hands of a high commission to which access may be had by any person, group, or state and which would have the power of independent investigation. It could report violation of the bill of rights to the council of the United Nations for such action as the council deemed appropriate. Most important would be the requirement that the bill of rights would have to be accepted by all member-states as part of their fundamental law.

The book is challenging. The author is discriminating and realistic in his choice of guaranteed rights and in the methods of their enforcement.

JEROME G. KERWIN

University of Chicago

AMERICAN HISTORY

Conrad Weiser, Friend of Colonist and Mohawk. By PAUL A. W. WALLACE. (Philadelphia: University of Pennsylvania Press. 1945. Pp. xiv, 648. $5.00.)

Conrad Weiser was a household name in Pennsylvania two hundred years ago and it has become more so again in recent years through the larger place given to his life in the study of American history, in the establishment of Weiser Park, and in the annual celebrations held at his homestead.

Many books and articles have been published about this enterprising trader, Indian scout, and churchman. The author of this definitive biography, Paul A. W. Wallace, who has lived near Weiser's home for years, has apparently left no sources unsearched in the preparation of this monumental work.

John Conrad Weiser, Jr., was born in Germany in 1696 and came to America with his family which settled in the Mohawk region of New York. In 1729 he and his wife, Ann Eve, emigrated to "Tulpehockin" near Womelsdorf, Pennsylvania, which was to remain his home until his death on July 13, 1760. Weiser's life was one round of activity and excitement ranging from the business of a trading post at Reading to making treaties with his friends the Indians in order to save from massacre the white settlers in the remote areas. This busy man of affairs was likewise very religious. He helped to administer the affairs of both the Reformed and Lutheran churches in Reading, befriended the Moravians, gave his eldest daughter Maria to be married to the Rev. Henry M. Muhlenberg, and for three years lived the life of a monkish recluse at the Ephrata Cloister. The very practical man of affairs found it difficult to follow the mysticism of the Protestant monks at Ephrata and he soon began to drift back, first to his family, and then, after three years, to his more secular pursuits in trade and government. At times he served as surveyor for the Penns. Never did Weiser lose his interest in real religion as is attested by his generosity of time and means in supporting numerous churches.

Wallace correctly portrays Weiser as most famed for his remarkable friendship with the Indians of New York and Pennsylvania. Time and again through this friendship Indian wars were averted and the lives of the white settlers on the frontiers were spared. One of his greatest feats was accomplished in leading the chiefs of the Six Nations to Philadelphia for a conference with the Governor of Pennsylvania after which in his own home, seventy-five miles away, Weiser succeeded in getting the chiefs to agree to grant to Pennsylvania all the lands now constituting the southeastern counties of the state.

Through the biography of Weiser the author presents a many-sided

picture of colonial life in America, showing frontier towns, Indian camps, bustling cities, and the grim life in the unbroken forests between Albany and Philadelphia. Weiser was much more than a mere man of affairs in all his varied activities. There was a real spiritual quality about him, a searching for personal and community values which marks him as an apostle of liberty.

This volume of over 600 pages is carefully annotated, indexed, and illustrated with four maps. While for the casual reader the many lengthy quotations from the sources may become burdensome, they do supply the support for the work as the definitive biography of Weiser. The author is professor of English at Lebanon Valley College.

RAYMOND W. ALBRIGHT

Reading, Pennsylvania

The Young Jefferson, 1743-1789. By CLAUDE G. BOWERS. (Boston: Houghton Mifflin Co. 1945. Pp. xxx, 544. $3.75.)

This book provides the background story for two previous volumes by the same author: *Jefferson and Hamilton* and *Jefferson in Power.* It is an account of Jefferson's life before the adoption of the Federal Constitution. While it may not be overly difficult to portray the physical existence of a human being through forty-six years, it can be a much more troublesome task to delineate that same individual's intellectual development over the identical period of time. The mind of Thomas Jefferson and the ideas which emanated from it do not lend themselves to simple description. Mr. Bowers has written a book which purports to be both a biography and a history of Jefferson's ideas. The result is a long volume that suffers somewhat from its innate complexity, but more from its author's superficiality of treatment. The aim of the book is admirable in that it sets out to explain Jefferson's political and social concepts through reference to his development as a man.

The net result is a study that must at first glance interest any believer in democratic ideals, although the careful student of Jefferson will find in it neither new materials nor startling interpretations. This is a "light" book that is episodic in character. Its author has depended almost exclusively upon well-known printed sources and secondary works. Some few brief references to manuscript collections are contained in an appended bibiliography, but the text gives no indication that any particular use has been made of them. Mr. Bowers has blithely ignored some of the most recently uncovered original sources of Jeffersonian material.

By ordinary standards this volume might be rated a good job of popularized history. The present reviewer, who admits to prejudice on the subject, cannot agree with such a judgment. Historical popularization

has its definite place in literature, and may be properly held to serve a useful purpose as long as it does no serious violence to historical truth. But such history writing should at least possess the redeeming charm of good literary style if it is to be adjudged worthy of general commendation. There are many who feel that Mr. Bowers' writing satisfies this criterion of judgment with complete adequacy. Here this reviewer's personal predilections enter into the picture. In his opinion this volume lacks the intrinsic merit of original research that results in an addition to knowledge, and remains unredeemed by a style of writing that is cumbersome, illogical, and confused. Minor inconsistencies and a choppy narrative provide irritating counterpoints to a theme that is handled with no particular brilliance. Thus, on page 47, a young woman who "A few years before . . . had been left a widow at twenty-three . . . appeared in Jefferson's path" and, on page 48, married him "when she was twenty-three." The discrepancy may have been due to the well-known female propensity for understatement with regard to birthdays, or to the unusually wholesome climate of the Old Dominion, but in either case it provides an irritant for the reader.

One final word of caution should be added for the benefit of those who seek in this book the story of Jefferson's youth. Three chapters (eighty pages of a total of 523) deal with the first thirty-one years of his life. The remaining sixteen chapters concern his public services in America and France from 1774 to 1789. In short, the text of the volume does not justify its title.

JOHN J. MENG

Queens College

French Activities in California: An Archival Calendar-Guide. By ABRAHAM P. NASATIR, Professor of History in San Diego State College. (Stanford University: Stanford University Press. 1945. Pp. xiii, 559. $10.00.)

In a brief preface to his work Dr. Nasatir informs his readers that a statement by the late Professor Charles E. Chapman to the effect that the "French either did not get near enough to California to be dangerous or else they are lacking in an adequate literature descriptive of their endeavors," originally provoked his interest in this subject. Scholarships in 1924 and in 1930 enabled him to pursue his researches abroad, particularly in Paris; and he quickly and rightly came to the conclusion that French activities in California prior to 1850 "were almost unknown." The laudable determination to bring out a guide to correct this deficiency grew out of these investigations.

The work under review is divided into two parts and six appendices. The second part in nineteen chapters is the calendar-guide proper. Part

I is an introductory sketch, entitled "French Activities in California Prior to Statehood," and based principally upon printed works. It is an enlargement of the author's paper, "French Activities in California before Statehood," which was read before the Pacific Coast Branch of the American Historical Association in 1928, and printed in the *Proceedings* of that organization (No. 24), pp. 76-88, as well as in the *Grizzly Bear Magazine*, XLIV (1929), 3-5.

Part II opens with a brief introduction informing us that the archives of the French Foreign Office are divided into three heads (*fonds*), viz.: Correspondance Politique, Memoires et Documents, and Correspondance Consulaire. These heads are in turn divided according to country or post. Thus the three parts of Part II in the calendar-guide are established, and it remained to the compiler to list the references therein which pertain to California (the work is interpreted to include "Isthmian diplomacy and the filibustering activities of the French in Sonora and other places . . ."). Materials labeled "Îles of Sandwich" which bear on the early history of California, have also been calendared. The first part of Part II, therefore, is concerned with Correspondance Politique.

This section includes six chapters, totaling nearly 200 pages, with these headings: Êtat-Unis (2), Mexique, Îles Sandwich, Espagne, and Texas. The first chapter, "Êtat-Unis," covers the years 1818-1857, and contains items on Texas, the convention of St. Petersburg, Oregon (much of this material has already been published), the Sandwich Islands, and California. The latter entries may be described as a French commentary (1) on the American war with Mexico and (2) on conditions in the gold fields. Emigration from France to the "diggins" is discouraged. The reports on social and political conditions in California in the 1850's by Jacob A. Moerenhout, French consul at Monterey, are especially informative. In the South Pacific the occupation of the Sandwich Islands by the Americans may well prove a counterweight to the pretensions of the British in that vast area. Chapter II notes some supplementary materials.

The third chapter, "Mexique," is rich in materials on Texas, Upper California, and British designs on Honduras and San Francisco Bay. Duflot de Mofras' mission is given much space, and American emigration to California is noticed. The French (it is said) have a mission to regenerate Mexico, and French vessels of war should display their flags frequently in Mexican and California ports. Valuable materials for a history of Mexico under Santa Ana and for a study of French opinion of the United States-Mexican War concludes this section. There are also some references to a proposed revolt in Sonora.

Chapter IV, "Îles Sandwich," includes some valuable observations by J. B. Rives (a short biographical sketch of Rives and a brief notice of the position he held at the court of Kamehameah II would have been in-

structive), and those on the activities of the missionaries of the American Board of Commissioners for Foreign Missions (erroneously called Rives "Methodists") should be considered by future historians of that adventure in American imperialism. The Catholic missions, *e contra*, are praised unequivocally. The interested student, however, may easily check Rives' statements on these missions, whether Protestant or Catholic, against the narratives of their foundations and progress in Kuykendall and Bradley. Rives rightly gauged the importance of these islands to the United States and predicted their annexation by that republic. Chapters V and VI include brief references to Spanish and to Texan affairs; while Chapter VII, "Memoires et Documents," contains some miscellaneous references to California as well as certain observations of M. Duflot de Mofras on the feasibility of securing a "continental possession" for France in this area.

The third and last part, "Correspondance Consulaires," Chapters VIII-XIX, includes besides "Box Monterey, 1842-1851," a great number of references to documents in the Ministry of Marine, the Archives Nationales, and various libraries in the French capital. These references, some of which have already been published, are conveniently listed for the accommodation of the future investigator.

The work is concluded by six appendices, of which five list references bearing on California from other guides. They are added, states Professor Nasatir, "for the sake of completeness." The reports of Moerenhout are particularly instructive, although these also have been printed in whole or in part in the *Quarterly* of the California Historical Society. The sixth appendix is a long and very informative account by the French consul at San Francisco, Patrice Dillon, on conditions in that city during the late months of 1849. It is a translation from Dillon's article, "Le Californie dans Derniers Mois de 1849," which appeared in the *Revue des Deux Mondes*, under date of January 15, 1850 (pp. 193-219).

This calendar-guide, to sum up, represents a prodigious amount of research on the part of the compiler. Unfortunately, it is occasionally marred by a choppiness in style which makes the reading at times difficult and even obscure. Thus the last paragraph on page 4 ("During the 1830's . . .") sadly lacks unity and employs a stereotyped and out-of-place figure of speech; that in note 71, page 44, is clumsy. Pages 11 and 12 contain no reference to Farnham. Notes 33 and 46, pages 41 and 42, on Eugène Duflot de Mofras are carelessly set down; while note 21, page 47, on Sir George Simpson is a sorry bungling of Dr. Joseph Shafer's note 22, page 89, of the *American Historical Review*, XIV (1908-09). Note 76, page 45, reads in part: "The character of De Mofras was well known to Barron and of the Frenchman's 'little estimation in which he was held whilst in Mexico.'" . . . There is neither an index nor a bibliography, al-

though there are several references in the text to the latter. One wonders, too, whether it would not have been wiser to include reprints of important documents rather than translations of them.

The book, a product of the photolithic process, is a tribute to Stanford University Press; it is well set up and clearly legible.

WILLIAM L. DAVIS

Gonzaga University

Contemporary America. The National Scene Since 1900. By HARVEY WISH, Smith College. (New York: Harper and Bros. 1945. Pp. xiii, 657. $4.00.)

This volume presents in attractive format a strikingly full and complete picture of American life in the present century. Dedicating his book to Professor Schlesinger of Harvard, "pioneer in the urban approach to American culture," the author adopts as his own the attitudes and methods of that eminent social historian. Synthetic interpretation is the writer's purpose and achievement. "By a detailed picture of the impact of the metropolis and mature capitalism on American behavior," states the preface, "this book seeks to integrate (where the facts justify it) the social, economic, and political phases of our times." The significant strands in this "meaningful scientific pattern" appear in the first two chapters on background and foreground, "The Promise of American Life: 1900-1917" and "The Pragmatic Spirit in American Thought: 1900-1917."

Throughout the volume, changing trends in philosophy and social thought, in education and religious action, in recreation, literature, and art are made to mirror a mature capitalism and a machine-age culture, the essential pattern of which appeared in the decade and a half preceding World War I and reached completion in the twenties. The dynamic political life ushered in by Theodore Roosevelt is convincingly portrayed in terms of the changing fortunes of business leadership—retreat before pre-war Progressivism, return and dominance in the post-war twenties and collapse during the depression and the New Deal thirties. The attempts of Roosevelt and Taft to remove the curse of "bigness" in business—the central problem in social politics—by dismembering bigness itself, Mr. Wish contrasts with Wilson's "inherently superior" program of outlawing certain well-defined monopolist practices "item by item." Indeed, the New Freedom is viewed as the bridge over which the progressive spirit, nurtured since the nineties by Populism and other insurgent movements, passed after a period of frustration and defeat into the theory and program of the New Deal.

More than two hundred pages—a good third of the book—deal ade-

quately with war and foreign policy. Particularly timely is the chapter on the failures of reconstruction following World War I in which economic chaos and the Red hunt hysteria "demonstrated the weaknesses of a peace that no one planned." In this, as in other chapters, the author realizes the importance of the labor movement. But he treats the labor legisaltion of the Progressive era in a sketchy and confusing manner. Receiving due attention are religious trends, including the major social interests and contributions of the Catholic Church.

Cultural expression, as studied in fiction, drama, poetry, social sciences, and the fine arts, is found to echo, in a broad though real sense, social and political development. Pragmatic in method and reformist in purpose before 1917, America's cultural interest during "the introspective twenties" displayed a "preoccupation with self that was psychological in emphasis." Psychology, enthroned as queen of the social sciences, commanded the veneration not only of literature and the arts but of learning also, excepting philosophy which purchased independence at the price of sterility and eclipse. During the thirties, however, literature regained its sense of social consciousness, painting became "nativist" and regional, music at last became definitely "American," the arts flourished under federal patronage and the United States ceased to be the client intellectually of Europe. Mr. Wish does not catalogue; he has read the important fiction and drama to which he refers.

The narrative overlooks little of real significance in contemporary American life. Moreover, it is pleasingly objective and dispassionate. Men and trends which the author probably does not personally approve, for example, the Hoover administration, receive at his hands the same sympathetic and considerate treatment accorded manifestations of his own attitudes and preferences. His reaction to persons and ideas is not opinionated and vituperative but deliberative and tolerant. Useful to academic historians as the volume is certain to be, it will also prove highly rewarding to general readers seeking in relatively brief compass an integrated presentation of American life in the twentieth century.

AARON I. ABELL

University of Notre Dame

NOTES AND COMMENTS

It has been suggested to the editors of the REVIEW that an effort be made through our journal to compile a union list—i.e., a list of the holdings of various libraries—of materials on American Catholic history. Obviously it should contain sources and perhaps, in addition, rare reference works. Among specific items may be mentioned collections of pastoral letters, the decrees of provincial councils and regulations of diocesan synods, old issues of the *Catholic Directory,* and early numbers of the Catholic almanacs. Such a list published from time to time by the REVIEW would be of great service to research workers in the field of American church history. The success of the enterprise depends, of course, entirely upon the response and co-operation of librarians, archivists, and historians who have exact knowledge of items of this kind. The REVIEW will be happy to make informaton on these materials available to the entire profession.

The desire of some publishing firms to have Catholic approval for their texts has led them to use the names of Catholic historians in books which are not at all sound in their treatment of historical Christianity. Sometimes, it seems, the objectionable passages were not submitted to the Catholic teacher. Catholic historical scholarship is bound to suffer from such practices. In the future, Catholic historians will find it necessary to examine the whole text to which they give their approval, and publishers desiring to see their texts adopted in Catholic institutions likewise should find this the correct procedure.

The observance of the twenty-fifth anniversary of the founding of the Board of Lay Trustees of the University of Notre Dame on November 16 calls attention to the need of financial endowment for Catholic research. In competition with the state-supported institutions and the privately endowed colleges of the country, Catholic colleges find that religious zeal and self-sacrifice scarcely meet the financial needs of modern research. The recent establishment at the University of Notre Dame of the Peter C. Reilly Foundation for scientific research highlighted the silver jubilee celebration. History in Catholic universities needs similar benefactions. Endowed chairs for history are far too few, and research foundations for a Catholic approach to history are practically non-existent.

Now that the fighting of World War II has subsided the question of American participation in world affairs should be discussed with greater calm and mutual understanding. American historians have a two-fold role

to play in these discussions. In the first place the realities of national prejudice based on the wrongs of other days must be examined independently of present-day differences. This does not mean that rights based on historic wrongs are to be simply admitted, but that the needs of the present suffering world must be given preference over ancient grudges. As their second contribution historians could set out to clarify the true basis for an American perspective in foreign affairs which will safeguard American interests without falling into the extremes of an American chauvinism. This contribution is strictly consonant with the Catholic doctrines of the universality of human dignity and of the spiritual character of all men, which must be the basis of any lasting international peace.

The Maryland Historical Society at 201 W. Monument Street, Baltimore, came into possession in September, 1945, of a letter book of Charles Carroll of Carrollton which covers the years 1765-1768. A letter book for the years 1770-1774 had been previously given to the Society. The new acquisition contains forty-five letters on various subjects, including young Carroll's comments on politics in America, reaction to the Stamp Act, etc. He had recently returned to Maryland from his schooling in Europe and the letters reveal some British attitudes acquired while abroad. Four additional letters of Charles Carroll of Annapolis to his son while the latter was in Europe have also been given to the Society.

The Fordham University Press issued in October the first in a new series of studies to be published from time to time under the Burke Society. The society is named for Edmund Burke and was formed in May, 1945, for the study and analysis of modern political society from an historical and philosophical viewpoint. The first brochure is *A Symposium on Alexis de Tocqueville's Democracy in America* (75¢) by six members of the Fordham faculty. The general series will be edited by William J. Schlaerth, S.J., associate professor of mediaeval history.

The general meeting of the United States Catholic Historical Society of New York took place on December 11. The principal paper was read by Professor Ross J. S. Hoffman of Fordham University on the subject, "The American Republic and Western Christendom."

The Eastern Regional Unit of the College and University Department of the National Catholic Educational Association devoted its meeting in New York on November 24 to the subject: "The Negro and His Relation to Catholic Education, Particularly to Catholic Colleges and Universities." The two principal speakers were John La Farge, S.J., editor-in-chief of *America* and Vincent A. McQuade O.S.A., professor of sociology in Villanova College.

The Catholic Historical Society of the Diocese of Richmond has issued the first number of Volume 2 of its publication, *Research* (1945). The current number carries two items from the year 1874, viz., "Memoranda of the History of the Catholic Church in Richmond, Virginia, since the Revolution," written by A. M. Keiley, and "A Brief Sketch of the History of St. Mary's Church, Alexandria, Virginia," by Richard L. Carne.

Father Jean Delanglez, S.J., continues his acute analysis of the primary documents relative to the discovery of the Mississippi in *Mid-America* for October, 1945.

Index of Microfilms, Series A, Lots 1-1737 is an alphabetical index to the principal subjects of the first 100 reels of microfilm copies of documentary photographs, including the photographic survey of the United States, produced under the direction of Roy E. Stryker for the Farm Security Administration and the Office of War Information in 1935-1943. The *Index* is available to those interested, upon application to the Information and Publications Office, The Library of Congress, Washington 25, D. C. Approximately 100,000 photographs in 1737 lots appear on the first 100 reels of microfilm. The film may be purchased at six cents per foot.

Whitney R. Cross, curator of the Cornell University Collection of Regional History, has issued his first report covering the three-year period since 1942, when with a grant from the Rockefeller Foundation the project was launched to make the University a center for the collection of sources in upper New York history. The number of items of manuscripts, newspapers, periodicals, almanacs, and broadsides gathered in the last three years offers a promising augury for making the Cornell collection a really significant one.

Jesse H. Jones has donated $300,000 to the University of Virginia to establish the Woodrow Wilson School of International Affairs.

The Trustees of the New York State Historical Association have authorized the creation of a hundred thousand dollar fund as a permanent memorial to Dixon Ryan Fox, president of the Association for fifteen years. The principal and the interest will be used to promote the causes Dr. Fox had most at heart, such as the publication of scholarly monographs on New York State history.

A new journal entitled *Logistics* began publication in October. It is published by the Army Ordnance Association, Washington 6, D. C., and has for its managing editor, John J. O'Connor, formerly of St. John's University, Brooklyn.

Educational history in the United States has completed a cycle: Harvard University, first to inaugurate the elective system, is returning in September, 1946, to specified curricula. All students will be required to take three basic courses in humanities, social and natural sciences.

The Department of State has withdrawn its objection to study abroad by citizens of the United States, and passports will now be issued to students who wish to pursue their studies in Europe or in Latin America. It is the plan of the Federal Government to resume its travel and maintenance grant program for study in the other American republics. For information in this connection, write to the United States Office of Education, Washington 25, D. C.

The December meeting of the Pan American Institute of Geography and History, scheduled for Caracas, has been postponed indefinitely. It is hoped, however, that the meeting will be held there in the spring.

The late Captain Armando Pinto Correia is the author of *Timor de lés a lés* (Lisbon: Agência Geral das Colónias, 1944), the most comprehensive study of Portuguese Timor (Oceania) to appear in many years. The capital of the colony, Dili, was only recently raised to the dignity of a bishopric.

Those who are wondering about the post-war status of Britain will find David Owen's article in the September (1945) issue of the *Canadian Historical Review*, "Where Now Is Britain," well-reasoned and provocative.

Christopher Dawson has been invited to give the Gifford Lectures for 1946-47-48 at the University of Edinburgh. Bishop David Mathew, Auxiliary Bishop of the Archdiocese of Westminster, was named Ford lecturer in English history in the University of Oxford for 1945-46.

A centenary address delivered on June 12, 1945, on the subject of Thomas Davis (1814-1845) by T. W. Moody, professor of modern history in the University of Dublin, has been published in brochure form. It was given before the College Historical Society of Trinity College and dealt with the contributions of Davis to the Young Ireland movement, particularly from the year 1840 to his death five years later. Appendices list his writings and give additional information on his portraits.

In the September number of *Franciscan Studies* Ernest A. Moody presents a lengthy criticism of the introduction to Anton C. Pegis', *The Basic*

Writings of Saint Thomas Aquinas. Philotheus Boehner, O.F.M., has a similar criticism on the Aquinas Lecture of 1944, *The Nature and Origins of Scientism,* by John Wellmuth, S.J.

A new periodical, the *Revue du moyen âge latin,* was launched in January, 1944, under the auspices of the Facultés Catholiques of Lyon. It is devoted to literary and doctrinal studies. The subscription price for the quarterly is two hundred francs per annum. The editor is M. l'abbé F. Chatillon, 25, rue du Plat, Lyon.

Thorvald Solberg has published an interesting illustrated brochure entitled, *A Great Church: The Cathedral at Palma, Majorca, Balearic Islands, Spain* (Washington, D. C., privately printed). The cathedral was begun in 1230 to replace a mosque on the eastern part of the same site. *Ca.* 1888 the rose windows over the east ends of the aisles were filled with tracery and glass. The brochure includes a chronology of the cathedral along with a bibliography.

A distinguished new series, Estudios Onienses (1940 ff.), published by the Jesuits of the Colegio Máximo of Oña, has made its appearance in Spain. The first two volumes are by Father José Madoz. Volume I is an edition of the *Excerpta Vincentii Lirinensis* according to Ms. 154 of Ripoll. The edition is preceded by a masterly introduction that proves Vincent's authorship of the little work and shows its character as a compilation, the first *summa theologica Augustiniana.* It has tinges of Semi-Pelagianism, but its main tendency is anti-Nestorian. Along with Vincent's *Commonitorium* it is a source for various formulae of the *Quicunque.* Volume II is entitled *Epistolario de S. Braulio de Zaragoza.* It is a critical edition of the letters of St. Braulio according to the famous Codex 22 of Leon. The critical apparatus is excellent. The introduction sketches the life of Braulio and studies his correspondence, notably its chronology and style. Two further volumes have appeared. *El hombre y su metafísica, ensayo escolástico de antropología metafísica,* by Father J. Iturrioz, is a detailed philosophical study. *Contemplando en todo a Dios, estudio ascético-piscológico sobre el Memorial del Beato Pedro Fabro, S.J., primer compañero de San Ignacio de Loyola,* by Father C. G. Plaza, is an important contribution to mystical theology. All these volumes can be obtained through Ediciones Fax, Plaza de Sto. Domingo, 13, Madrid.

Father Madoz has likewise published *San Ildefonso de Toledo a través de la pluma del Arcipreste de Talavera, estudio y edición crítica de la Vida de San Ildefonso y de la traducción del tratado De perpetua virginitate sanctae Mariae contra tres infideles, por el Arcipreste de Talavera* (Bib-

lioteca de antiguos escritores cristianos españoles, Vol. II, Madrid, 1943). It is the first edition of these writings of Alfonso Martinez of Toledo, fifteenth-century admirer of St. Ildefonsus. Father García Villada, victim of the civil war in Spain, had planned to edit the works. The edition is preceded by a brief study of Ildefonsus as well as of his biographer and translator. The work is a precious source for the tradition of San Ildefonso.

More recently Father Madoz has turned his attention to the Mozarabs of the ninth century and is working on a new edition of the letters of Paul Albar of Córdoba. In preparation he has published two valuable studies on this author. They are listed in our Periodical Literature.

Issues of historical reviews that were published in Europe during the war are beginning to reach us. As a result our list of Periodical Literature is longer than usual.

The State of Wisconsin became a bishopric in 1843. Bishop Martin Henni took up his residence in Milwaukee the following year. The result of his coming to the Old Northwest has manifested itself anew this fall by a number of centennial celebrations of parishes in the vicinity of his diocesan city: St. Boniface Parish at Goldendale, Holy Cross Parish at Holy Cross, Holy Name Parish at Sheboygan, and St. James Parish at Mequon.

St. John's University in Brooklyn celebrated its diamond jubilee in September, 1945. To commemorate the event an illustrated booklet, *The Story of St. John's University,* has been published. The first lecture, delivered on September 4, 1870, in the new college, was by Orestes A. Brownson on the subject of papal infallibility.

On October 9 delegates met at Milwaukee for the annual convention of the Wisconsin Catholic Hospital Association. The meeting commemorated the twenty-fifth anniversary of the founding of this organization by Father Charles B. Moulinier, S.J., who in 1920 first called a state-wide meeting of representatives of Catholic hospitals. The results of this meeting led to the development of the national Catholic Hospital Association.

The REVIEW rejoices at the creation of the four new American cardinals: John J. Glennon, Edward Mooney, Francis J. Spellman, and Samuel A. Stritch, all of whom have been members of the Association for many years.

The REVIEW congratulates the Most Reverend Lawrence J. Shehan on his appointment as Bishop of Lydda and Auxiliary Bishop of the Archdioceses of Baltimore and Washington. Bishop Shehan, who is a mem-

ber of the Association, was consecrated on December 12 in St. Patrick's Church, Washington, of which he has been pastor since 1941.

Thomas B. Lawler, long associated with Ginn and Company and the author of a series of history texts for Catholic elementary schools, died last July.

Thomas S. Duggan died on November 2. Monsignor Duggan was the author of the volume, *The Catholic Church in Connecticut* (New York, 1930). He was editor of the *Catholic Transcript* of Hartford from 1896 to his death, rector of St. Joseph's Cathedral for forty years, and vicar general of the diocese from 1910-1944.

Dom A. Lambert of Ligugé, expert in Visigothic history, after being taken by the Gestapo, was executed at Wolfenbüttel in December, 1943.

The following French historians died during the period of the war: Marc Bloch, S. Charléty, François Thureau-Dangin, Père Gratien de Paris, O.F.M. Cap., Gabriel Hanotaux, Louis Horticq, Canon Auguste Leman, and Emile Van Moé.

Documents: Aux origines des Congrès scientifiques internationaux des Catholiques. Lettres inédites à Mgr. Duilhé de Saint-Projet. Ed. by Ferdinand Cavallera (*Bulletin de littérature ecclésiastique*, July, 1944).—Letter of the Reverend Michael Heiss to the Ludwig-Missionsverein, tr. by A. C. Breig (*Salesianum*. Oct.).—The Relation of Philipp Segesser. T. E. Treutlein (*Mid-Amer.*, Oct.).—Letter of Monsieur B. Jusmac, Secretary-General of Haiti, to Mr. Joseph L. Smith, of Frederick, Maryland, 1829. Ed. by Thomas F. O'Connor (*Americas*, Oct.).—Francisco López de Caravantes' Historical Sketch of Fiscal Administration in Colonial Peru, 1533-1618. Engel Sluiter (*Hispanic Amer. Histor. Rev.*, May).

BRIEF NOTICES

BEARD, CHARLES A. *The Economic Basis of Politics.* (New York: Alfred A. Knopf. 1945. Pp. 114. $1.75.) Long before an atomic age laid bare more of the secrets of nature, men were seeking a magic formula for untangling the vast and complicated chain of human events. It was the philosopher of history who usually directed his efforts to this end. Spencer, Toynbee, Kropotkin, Spengler, Beard, and many others, have had their formulas. The key to history in the estimation of such men, was evolution, struggle for existence, mutual aid, self-interest, cyclical rise and fall, divine providence, economics, etc. But what at first was so easily and gratuitously asserted, later had to be abandoned or greatly modified. In the first flush of certainty, facts which threatened their world-view were shunted aside and the historical context distorted or disregarded. To a more mature consideration, the weakness of their "illustrative" method became obvious. Historical exceptions and contradictory facts demanded their day in court. The sweeping bird's-eye view of the historical process became confused in its simplicity, and the magic formula began to be hedged in by "ifs" and "buts."

Charles A. Beard seemingly has undergone such a metamorphosis. In 1916 he proposed that the magic formula underlying the whole historical process was the ownership of property, or more broadly, economic interests. The character and distribution of property determined economic classes, and the predominance of one class over another determined the form of the state. Economics, therefore, was the basis of politics. It always was and it always will be. Though Beard, even then, tried to exercise care in the presentation of his thesis, he was too intrigued by its simplicity to admit many qualifications.

The events of the years between 1916 and 1945 demanded a restatement of the case. The rise of Communism, Nazism, Facism, the era of the New Deal, and the resurgence of the British Labor Party, suggest that since the close of World War I an historical transformation has been underway. Politics now seems to be the basis of economic life. It appears evident enough to the author for him to say: "No doubt the nature and course of economy has been more or less shaped and directed by the State from early times." That certainly is putting it mildly.

In his very interesting and well-written work, revised and altered in 1945, Beard comes to wiser and safer conclusions. That a mutual relationship exists between economics and politics is clearly stated, that neither operates independently of the other is likewise recognized. Furthermore, other factors such as human motivation, military necessity, national pride, and he might have added, religion, are also related to the form and conduct of government. Consequently, his most scientific conclusion seems to be this: any government, whether it be democratic, socialist, or military must provide or allow to be provided an efficient economic underpinning of society, or it will fall. In this sense, economics is still the basis of politics. In the allocution of October 21 to a group of Italian Catholic women Pope Pius XII emphatically stated: "The state and politics have, in fact, precisely the office of securing for the family of every social class conditions necessary for them to exist and evolve as economic, juridical and moral units." (GEORGE A. KELLY)

Catálogo de la Exposición de Libros Bolivarianos organizada con motivo del Centenario del traslado de los restos del Libertador a Caracas 16 de diciembre de 1942-20 de enero de 1943. (Caracas: C. A. Artes Gráficas, 1943. Pp. 237.)

Anuario Bibliográfico Venezolano 1942. (Caracas: Tipografía Americana, 1944. Pp. 227.) These two books, both published by the National Library of Caracas, are comprehensive bibliographical guides that reflect credit on the unsung work that Dr. Enrique Plancart and his associates have been doing. The material is well organized, each item is completely listed, and extensive indices have been given to facilitate the work of the student.

The title of the first work is self-explanatory, and little more need be said about the volume except to point out that it is a welcome addition to the tools now available for the study of the life and times of Simón Bolívar. The second book lists books and articles published in Venezuela, as well as books and articles published abroad on Venezuela during 1942. This second feature gives the guide an originality that it otherwise would not have had.

Belonging as we do to a country that places a great care in the preparation of bibliographies, we have often been free to criticize Latin Americans for their apparent disregard of an attainable perfection in works of this sort. As regards Venezuela, if these two books are any indication of what is now being done, the lesson of the meticulous bibliophile has been learned very well. (MANOEL S. CARDOZO)

CIANFARRA, CAMILLE M. *The Vatican and the War.* (New York: E. P. Dutton & Co., Inc. 1944. Pp. 344. $3.00.) Histories of contemporary events seem to be of two distinct types. On the one hand are those that appear shortly after the events they describe, recounting these happenings in uncritical fashion and without benefit of serious documentation. The principal recommendation of these books is their timeliness. Somewhat later come studies of the second category, the scholarly treatments based on thoughtful evaluation of the relevant sources and offering careful analyses of men and motives. *The Vatican and the War* belongs to the first order. It is a hastily-compiled volume, written to capitalize on the wartime reading public's curiosity about Vatican diplomacy.

The author's prime claims to authority are the facts that he is a Catholic and that he reported Vatican news for the New York *Times* for seven years down to 1942. Cianfarra says at the outset that he wrote the book because one of the questions he was asked most after his return from Rome was, "is the Vatican for us or against us?" He ultimately answers this query with the bald statement, "it is clear that the Pope sees the possibility of realizing his ideal post-war order only through a victory of the democratic powers . . ." Mr. Cianfarra tells his story in good American journalese, including much Vatican gossip and trivia as well as information about the newsgatherer's techniques. In tone, he is friendly to the Holy See; Protestants might call the book a "sympathetic account."

The great weakness of Cianfarra is that he is uncritical. He fails to understand either the causation or the underlying implications of the diplomatic *démarches* he reports. His not to reason why, his but to record. The reader gathers the impression that Cianfarra feels more may be learned hobnobbing

with diplomatic monsignori than by painstaking and exacting study of history and philosophy. All in all, *The Vatican and the War* is rather pedestrian, but it will serve as a handy stop-gap until a more definitive work is published. (DUANE KOENIG)

DICKEY, DALLAS C. *Seargent S. Prentiss: Whig Orator of the Old South.* (Baton Rouge: Louisiana State University Press. 1945. Pp. ix, 422. $4.00.) The author of the volume under review is an assistant professor of speech at Louisiana State University. This biography has come out of the author's interest in oratory. Seargent Prentiss' influence on national or even local history is scarcely such, as the author intimates, as to warrant a biography; but as an orator and a man who did influence at least two presidential campaigns, Prentiss is important enough to have his short life—he died at the age of forty-two—properly recorded. Prentiss falls in that vaguest of the American historical periods, the 1840's, and he is also a champion of one of the least known of political parties, the Whigs. Mr. Dickey's book is valuable for contributing to the study of both these subjects.

Seargent S. Prentiss (he deplored the name Seargent as an "ugly name") was a New Englander who became as much a southerner as the natives. It is striking that when he became provoked with his adopted Mississippi for repudiating the Union Bank bonds and felt the state "disgraced and degraded" that he did not move back to his native section but to New Orleans.

Prentiss, as the author says, is practically forgotten and, although he was eloquent yet he cannot be included "in the first tier" of orators; nevertheless, he did show power even in the printed word. Truly the figures in the Irish famine appeal are most striking, such as: "Within Erin's borders is an enemy more cruel than the Turk; more tyrannical than Russians (appeals for suppressed Greece and Poland were current)." "We ought to thank our Maker that He has permitted us to exercise equally with Himself that noblest of the Divine Attributes: benevolence."

The reviewer wishes that this had been given more at length. Prentiss' style, filled with allusion to Greek myths, etc., is out of date; but it still is not boring. He enjoyed, too, Prentiss' remark on his *ex tempore* addresses: "I am as much astonished at my own conceptions as any of my auditors; and when the excitement is over, I could no more reproduce them than I could make a world." There is an essay on sources and a good index. (RICHARD C. MADDEN)

FARNUM, MABEL. *The Wool Merchant of Segovia. (The Life of St. Alphonsus Rodriguez.)* (Milwaukee: Bruce Publishing Co. 1945. Pp. x, 202. $2.00.) A dainty tid-bit of popular writing, Miss Farnum's life of St. Alphonsus Rodriguez of the Society of Jesus will probably satisfy the current taste in hagiography. "Alonso," the subject of the story, is made a familiar figure under the touch of the artist's brush, faring somewhat better in the hands of Miss Farnum than in those of a Delehaye or other Bollandist confrères. Purple patching and conscious effort at fine writing cloy the reader at times and make him wish for a simpler and less seasoned menu.

The humble, heavenly-wise lay brother stands forth in these pages, surrounded by the aura of the first century of Jesuit history. The author handles her facts with care, but she is something less than critical in dressing up the supernatural elements in the life of Alphonsus. A noteworthy factor in the early chapters of the work is the off-hand yet satisfactory treatment of the founding of the Company of Jesus and of the constitution that was to be its strength.

Alphonsus, an unpretentious wool-jobber, joined the Society in middle age and by a literal observance of Ignatian spirituality attained to heights of sanctity. For almost forty-six years, spent largely on the island of Majorca, the life of this second Giles was passed in simplicity, in love of God and brotherliness, inspiring to his contemporaries and to his modern acquaintances as well. Serving its purpose of popular edification, this biography does not inaugurate an era of scholarly historical works emanating from Catholic publishers in the United States. (OWEN J. BLUM)

KONOVALOV, S. (Ed.). *Russo-Polish Relations. An Historical Survey.* (Princeton: Princeton University Press. 1945. Pp. viii, 102. $1.50.) This book is to be taken for what it avows to be—essentially a "report undertaken at the invitation of the Anglo-Soviet Relations Association." Begun originally by Sir John Maynard, who compiled about one-half of the historical survey before his untimely death, it has been brought to completion by Professor S. Konovalov of the Universities of Birmingham and Oxford who has also supplied seven appendices and six maps. Both Sir John's and Professor Konovalov's contributions embody material from Professor B. H. Sumner's *Survey of Russian History,* which comprises a substantial portion of the outline.

The book is divided into two parts—a historical survey and seven appendices of related documentary materials. The forty-seven pages of appendices present quotations and official declarations from Polish, Russian, and British sources on various points of Russo-Polish relations from the end of the sixteenth century to February, 1945, when the Crimea Conference issued its statement concerning the Polish question. The first fifty-three pages of the book, likewise interspersed with Polish, Russian, and British views, contain a summary of 600 years of Russo-Polish relations extending from 1340 to the spring of 1944—relations chiefly bearing upon "the fundamental issue at stake between the two countries—the crucial problem of the 'Western Lands'." There is no index nor bibliography.

In a brief outline omissions are to be expected. Nevertheless, it is precisely this book's sins of omission that call for censure. The beginning of the Russo-Polish "Western Lands Problem," for example, is traced to "the occupation in 1340 of the fortress town of Lvov by the Poles," when the earliest Russian chronicle records the seizure of the disputed region from the Poles by the Russians in 981. Consequently, as a highly selective, intelligently-prepared piece of pro-Russian pleading this book is excellently done; as a reliable, impartial guide to Russo-Polish relations it is of questionable value. (JOSEPH V. SWASTEK)

MASTERS, RUTH D. (Ed.). *Handbook of International Organizations in the Americas.* (Washington: Carnegie Endowment for International Peace. 1945. Pp. xvi, 453. $5.00.) The purpose of the members of the Division of International Law of the Carnegie Endowment in compiling this *Handbook* is to provide a list of the international organizations whose offices are in the western hemisphere. This does not limit the scope of the book to Pan Americanism, since such inter-hemispheric groups as the United States and Great Britain Joint Hide Control Office, UNRRA, etc., are included. Some 109 different organizations are included and while there are omissions, those societies and governmental agencies do not, for the most part, fulfill the definition of "international organization" as given in the prefatory note. The definition as selected requires that the particular organization be permanent, international in membership, and operating on an international level. This eliminates, of course, organizations which seek to give international information to a purely national audience, and also, fortunately, eliminates the fly-by-night groups of which we have seen so many in these days of internationalism. The definition thus gives the work a permanent character and while it is true that many of those listed have appeared in the war period, still it is most likely that a good part of them will remain; the war merely having brought them to fruition at an earlier date than was to be expected.

The organizations are listed alphabetically rather than topically, and the treatment of them generally conforms to their respective importance. The discussion of each includes the history of the organization, purpose and functions, membership, administration, publications, etc. Occasionally a bibliography is attached, usually to the more important organizations. An instance of this is the excellent bibliography for the United States and Mexico International Boundary Commission.

The Carnegie Endowment deserves high praise for the care, accuracy, and completeness with which this volume was prepared. It is a further contribution to international knowledge to which it has given so much in the past. (GEORGE C. A. BOEHRER)

RAESLY, ELLIS LAWRENCE. *Portrait of New Netherland.* [Number 161 of the Columbia University Studies in English and Comparative Literature.] (New York: Columbia University Press. 1945. Pp. vi, 370. $4.00.) This is an original piece of work because it is a literary report on New Netherland, and perhaps it should therefore escape censure by those who have been heretofore unaware of the "literary aspirations" of Dutchmen frequenting America in the seventeenth century. Mr. Raesly writes well, gives some stirring translations from Dutch sources, and employs a wealth of interesting detail, even though he mars it all by an over-simplification of some complex religious phenomena. The better chapters have to do with appreciations of the descriptive passages from the works of De Vries and Van der Donck, commentaries upon the incidental writings of magistrates and clergymen, and extensive analyses of the works of Steendam, De Stille, and Selijns. With the exception of Selijns it is difficult to assign to any of these characters literary distinction, but all of them serve the purpose of the author in building his portrait of "life and thought."

Readers inclined to accept the judgment of Mr. Raesly that, "Of all the colonies on the Atlantic seacoast they [the Dutch] came closest in their treatment of the Negro, the Indian, and their own delinquents to putting into practice Christ's ideal of the brotherhood of man," (p. 332) should be cautioned that historians have found the facts to indicate something else. Dutchmen led the way in the slave trade on the North American coast, they were pioneers in debauching the Indians in the fur trade, and they employed in North and South America a code of ethics toward their neighbors which differed little from piracy as practiced by Englishmen and Frenchmen of the same period. A masterful, if unappreciated, work of some years ago, Frederick J. Zwierlein, *Religion in New Netherland* (Rochester, 1910), set forth impartially some disagreeable details about the treatment of Lutherans and Quakers which Mr. Raesly could have explained, but has preferred to explain away. For example, the treatment of the Quaker Hodshon by Stuyvesant is attributed to New England "precedents and advice." Then, where on the one hand the author does scant justice to some of the Dutch efforts to work out religious problems, he credits too much to their commonsense morality. One cannot escape the impression that he considers them quaint. The legacy of Irving is not exhausted. (JOHN T. FARRELL)

SHARKEY, DON. *After Bernadette.* (Milwaukee: Bruce Publishing Co. 1945. Pp. 166. $2.00.) Don Sharkey's *After Bernadette* is an attempt to answer the question: what has taken place at Lourdes since the time of Bernadette? The author gives a brief resume of the life of Bernadette after which he takes the reader through the first years of the shrine's existence, the early miracles, and the scientific attitude toward those miracles. The remainder of the volume is devoted to the Lourdes of today. While one appreciates its sincerity, it cannot be placed in the category of history. It is a popular account of Lourdes since Bernadette, the work of a journalist and not of a student of history. For instance, no source is given for the exact words of Bernadette which are sometimes quoted; all footnote references are omitted. There is no preface, foreword, or index and at times the sentence structure is quite confusing. Quite frequently the author calls upon his imagination or resorts to didactics (pp. 17, 156).

However, there are many readers who would enjoy a journalistic account of this nature. Sharkey has given a vivid picture of both the commercialized Lourdes and the real Lourdes within the gates of the shrine. His description of the grotto itself and the processions, especially the torchlight procession, is graphically portrayed. He points out fallacies in the motion picture version of the "Song of Bernadette," but again without documentary evidence.

The essay type of bibliography given in the appendix shows that he relied on secondary sources. In this reviewer's opinion *After Bernadette* is neither history nor a great journalistic story. (SISTER M. BERNETTA BRISLEN)

WHITAKER, ARTHUR P. (Ed.). *Inter-American Affairs, 1944.* (New York: Columbia University Press. 1945. Pp. 284. $3.25.) The dream of the historian is a document of recent affairs drawn up by expert and on-the-spot ob-

servers. Here is that dream document, the fourth in an annual series devoted to Inter-American action. Its editor has enjoyed a unique observation point during the war years, for he headed the Division of Political Studies (Latin American Section) in the Department of State. His collaborators are drawn from a list of scholars and Pan American administrators with recognized talent and close contact with their special subjects. His personal competence, his judicious appraisals, penetrating knowledge and skill in composition, ensure a high quality of performance. The series thus becomes reading matter of first importance for the man of business or statesmanship no less than for the trained student of Latin American history.

Paramount in the present narrative is the political story of Argentina, a point of bias that supports the extreme of pessimism in many quarters. Whitaker himself does this sketch, and properly interprets the Argentine military dictatorship as a product of internal combustion. Coincidentally he shows its ties with two special 1944 problems, a general trend toward overthrow of governments, and a wide controversy over Protestantism in those regions to the south of us. In Mexico this latter issue developed its greatest force, and here the account would profit from consultation of a similar record during the Calles regime, although undoubtedly the anti-United States attitude aroused in the 1944 confusion resulted from "the faulty premise that the United States was an overwhelmingly Protestant country, whereas in fact the Roman Catholic Church had more adherents in the United States than any two of the Protestant churches combined."

The book looks far beyond politics. Its picture of current economic developments, changes in labor and social welfare and in cultural contacts, merits close attention. A condensed set of statistical information in economic matters and in international treaties rounds out what has come to be the standard report on this segment of affairs. Several very useful maps illuminate the present scene. An index and a select bibliography conclude the volume. (W. EUGENE SHIELS)

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CONTRIBUTORS TO ARTICLES AND MISCELLANY

John J. Meng, president of the American Catholic Historical Association during 1945, is chairman of the Department of Political Science in Queens College, of the College of the City of New York. He is the author of two books and numerous articles on Franco-American diplomatic relations. For the past ten years he has been engaged in preparation, for the Carnegie Institution of Washington, of its *Guide to Materials for American History in the Libraries and Archives of Paris.*

Thomas F. O'Connor, president of the American Catholic Historical Association for 1946, took his undergraduate training at the College of the Holy Cross and his graduate work at Syracuse and St. Louis Universities. He has contributed articles and reviews to *Mid-America, The Americas,* and other historical journals.

The Reverend William C. Repetti, S.J., received his undergraduate training at George Washington University and Woodstock College, Maryland. In 1928 he received his doctor's degree in seismology at St. Louis University, and immediately proceeded to the Philippine Islands, where he spent fifteen years in the Manila Observatory. In addition to his work as seismologist of the observatory, he interested himself in the history of the Society of Jesus in the Philippines and Guam and has published a number of historical brochures and made contributions to various periodicals. He is also the compiler of an illustrated book, *Pictorial Record and Traces of the Society of Jesus in the Philippines and Guam Prior to 1768.*

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